



universität  
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# MASTER THESIS

Titel der Master Thesis / Title of the Master's Thesis

„The Integration of Filipino Immigrants in Austria“

verfasst von / submitted by

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angestrebter akademischer Grad / in partial fulfilment of the requirements for the degree of  
Master of Advanced International Studies (M.A.I.S.)

Wien 2020 / Vienna 2020

Studienkennzahl lt. Studienblatt  
Postgraduate programme code as it appears on the  
student record sheet:

A 992 940

Universitätslehrgang lt. Studienblatt  
Postgraduate programme as it appears on the  
student record sheet:

Internationale Studien / International Studies

Betreut von / Supervisor:

Prof. Markus Kornprobst



diplomatische  
akademie wien

Vienna School of International Studies  
École des Hautes Études Internationales de Vienne

## Acknowledgements

To the Diplomatic Academy of Vienna, I would like to extend my sincerest gratitude for allowing me to pursue my dream and discover a new world of academic studies and discourse, yet firmly being rooted in praxis.

To the following persons I extend my sincerest gratitude:

To my professors and especially my adviser, Prof. Markus Kornprobst. Thank you for your guidance and inspiring me to constantly improve and strive for greatness.

To the Filipino community in Austria, especially Couples for Christ, without whom this study would not have been possible. Thank you for believing in me and for the constant support and motivation.

To my parents, Editha and Markus, and my sister Erika. Thank you for working tirelessly to support my education and for being my inspiration in all that I do. Thank you for reminding me that I can do all things I set my heart and mind to.

To my home, the Philippines. Thank you for challenging me in the attempt to render a contribution to the welfare of my fellow Filipinos.

## Abstract

Austrian integration policies have been criticized by scholars of social sciences as being extremely focused and fixated on the acquisition of the German language by immigrants. Nonetheless, Austrian integration efforts have also been commended for their successes in providing for the needs of immigrants from different parts of the world.

This study focuses on Filipino immigrants in Austria, specifically their integration experience in the country. Using quantitative and qualitative research methods, this thesis gathered data on Filipino immigrants' perception of Austrian integration policies. The research finds that there are different variables that lead to varying perceptions of integration policies among Filipino immigrants. These variables are, (1) the year of immigration, (2) the legal status of immigrants, (3) their awareness of integration policies, and (4) their acquisition of the German language, and (5) whether or not they have signed an Integration Agreement. Though the varying perceptions among Filipino immigrants are clearly observable, the overwhelmingly positive perception of Austrian integration policies is both attributed to the government's efforts concerning integration and certain Filipino values.

**Key words:** immigration, integration, Austria, Filipino immigrants, integration policies, Filipino values

## Abstract

Sozialwissenschaftler kritisieren, dass sich die österreichischen Integrationsrichtlinien nachdrücklich auf die Erlangung der Kompetenz der deutschen Sprache konzentrieren. Jedoch werden diese auch dafür gelobt, dass sie erfolgreich den Bedürfnissen von Immigranten aus aller Welt gerecht werden.

Der Fokus dieser Arbeit sind Immigranten aus den Philippinen, im Besonderen deren Erfahrung der Integration in Österreich. Durch qualitative and quantitative Forschungsmethoden hat die vorliegende Arbeit Daten über den Eindruck gesammelt, den philippinische Immigranten von den österreichischen Integrationsmaßnahmen gewonnen haben. Die Daten zeigen unterschiedliche Variablen, die zu unterschiedlichen Eindrücken führen. Diese Variablen sind: (1) Das Jahr der Immigration, (2) der Rechtsstatus der Immigranten, (3) deren Wahrnehmung der Integrationsrichtlinien, (4) das Erlernen der deutschen Sprache und (5) ob Immigranten die Integrationsvereinbarung unterzeichnet haben. Obwohl die Unterschiede in den Eindrücken unter Filipinos klar ersichtlich sind kann der überwiegend positive Eindruck einerseits auf die Anstrengung der österreichischen Regierung zu Integration und andererseits auf bestimmte philippinische Werte zurückgeführt werden.

**Key words:** Immigration, Integration, Österreich, philippinische Immigranten, Integrationsrichtlinien, philippinische Werte.

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# Introduction

The research question of the thesis is: how do Filipino immigrants in Austria perceive Austrian Integration Policies? Additionally, the thesis aims to comprehend and understand the different factors that lead to such perceptions. The hypothesis is that Filipino immigrants have an overall positive perception of Austrian Integration Policies because of the existence of certain Filipino values and because the Austrian government effectively provides tools that help immigrants to successfully integrate.

The main purpose of this thesis is to shed light on the integration experience of Filipino immigrants in Austria. This is achieved through studying their perception of Austrian integration policies. Perceptions stem from real-life interactions and can, therefore, adequately summarize one's experiences. Additionally, policies are considered to summarize the over-all integration efforts of Austria. In this thesis, the Filipino immigrant's perceptions of Austrian integration policies are considered to reveal their experiences with the Austrian government's integration efforts. These experiences, arguably, uncover the strengths and weaknesses of Austrian integration policies.

The goal of the study is (1) to gain knowledge and insights about the reality that Filipino immigrants face with regards to their integration in Austria, (2) to understand how and in what way Filipino immigrants perceive Austrian integration policies, and (3) to assess Austrian integration policies through the perspectives of Filipino immigrants.

Among others, two terms need to be clearly distinguished at the commencement of this thesis – migration and integration.

## 1. Migration

According to Demokratiezentrum Wien, "Migration, beschreibt grundsätzlich alle unfreiwilligen und freiwilligen Wanderungen vom Menschen. Migration kann in Form von Binnenmigration (z.B. Stadt- oder Landflucht) oder auch in Form von internationaler Migration erfolgen. Auswanderung wird als Emigration, Einwanderung als Immigration bezeichnet. Die Ursachen für Wanderungen werden in push-Faktoren (Druck in einem Land, der zur Auswanderung bewegt) und in pull-Faktoren (Anreize in jenen Ländern, die Ziel der Immigration sind) unterteilt. Als Push-Faktoren gelten Krieg, Verfolgung, Armut, Hunger,

Umweltkatastrophen. Pull-Faktoren sind Arbeitskräftebedarf, hoher Lebensstandard, (soziale) Sicherheit.”<sup>1</sup>

This definition differentiates migration as movement of humans from emigration and immigration, the act of leaving one’s native country and the settlement in a foreign country. Types of migration are national and international migration, work and educational migration, and trans- and forced migration.<sup>2</sup> The success of permanently settling in a foreign country - for this thesis, Austria - is measured whether immigrants are effectively integrated into society.<sup>3</sup>

## 2. Integration

According to the “Bundesgesetz zur Integration rechtmäßig in Österreich aufhältiger Personen ohne österreichische Staatsbürgerschaft (Integrationsgesetz – IntG)” as amended on 04.21.2020, § 2 (1) „Integration ist ein gesamtgesellschaftlicher Prozess, dessen Gelingen von der Mitwirkung aller in Österreich lebenden Menschen abhängt und auf persönlicher Interaktion beruht.“<sup>4</sup> Integration necessitates that immigrants actively participate in this process, make use of offered integration measures, and recognize and respect the core values of a European democratic state. Government institutions, too, must render their contribution through the systematic offering of integration measures. Thus, integration is a process that involves society as a whole and requires a coordinated action of different state and civil actors. Likewise, and what is most important, it expects an active contribution of each person in Austria within the scope of one’s own possibilities.

§ 2 elaborates that the integration measures shall make it possible for immigrants to participate in the social, economic, and cultural life in Austria. Of central importance is the participation through gainful employment, availing of educational opportunities, guaranteeing gender equality, and reaching the capacity to be self-sufficient. Acquiring Austrian citizenship marks the final point of a comprehensive integration process.<sup>5</sup>

<sup>1</sup> „Arbeitswissen zum Lernmodul “Migration”“, Demokratiezentrum Wien, (2008), [www.demokratiezentrum.org](http://www.demokratiezentrum.org).

<sup>2</sup> Klaus Dienelt, “Die verschiedenen Arten der Migration“ *Migrationsrecht net. GmbH*, (2020). Available at <https://www.migrationsrecht.net/nachrichten-auslaender-kultur-und-integration/die-verschiedenen-arten-der-migration.html>.

<sup>3</sup> “Warum Integration so Wichtig Ist,” *Bundesministerium des Innern, für Bau und Heimat*, accessed 2020, <https://www.bmi.bund.de/DE/themen/heimat-integration/integration/integration-bedeutung/integration-bedeutung.html>.

<sup>4</sup> “Bundesgesetz Zur Integration Rechtmäßig in Österreich Aufhältiger Personen Ohne Österreichische Staatsbürgerschaft (Integrationsgesetz – IntG),” *Rechtsinformationssystem Des Bundes*, (2020)

<sup>5</sup> Ibid.

Hereby the integration agreement serves for the integration of aliens who rightfully took up residence. It has the purpose to guarantee deeper knowledge of the German language, the democratic order, and the fundamental principles that can be deduced from it. Basic knowledge of the German language for the elementary use of language is hereby presupposed for the issuance of a residence permit.<sup>6</sup>

## 2.1 . Types of Integration

Integration as envisioned in the Austrian immigration law is foremost social integration. According to the Integration and Integration Policies IMISCOE Network Feasibility Study of efms INTPOL TEAM of the European Forum for Migration Studies Institute: “Social integration stands for the inclusion of new individual actors in a system, the creation of mutual relationships among actors, and their attitudes to the social system as a whole.”<sup>7</sup> Social integration may be conceptualized as structural integration, cultural integration (or acculturation), interactive integration, and identificational integration.<sup>8</sup>

Successful integration is what authors of early migration theory and research called assimilation.

<sup>6</sup> “Integrationsvereinbarung 2017.” *migration.gv.at*, (2017)

<sup>7</sup> Friedrich Heckmann, :Integration and Integration Policies”, IMISCOE Network Feasibility Study of efms INTPOL TEAM, *European Forum of Immigration Studies at the University of Bamberg*, (2006), 9, [www.emfs.uni-bamberg.de](http://www.emfs.uni-bamberg.de).

<sup>8</sup> Ibid, 10.

# Literature Review

## *The Concept of Integration*

The literature on migrant integration, though vast, shares common features. The majority of the literature focus on the definition of the concept itself. This is due to the fact that, up until now, there is no commonly accepted agreement on the definition of integration. Another common theme in the integration literature concerns the discussion of the different dimensions of integration: cultural, social, economic, and political. Often, the discussion is accompanied by a debate on which dimension should be prioritized in the policy-making process. Lastly, the issues of integration itself is also a recurring point of dialogue in the literature. Critics of integration point out the inconsistencies of the concept and its tendency to contradict itself.

The literature on migrant integration is characterized by abundant and often contradicting definitions of the concept. The definition of integration varies among authors depending on political thought, and even geographical location. The different definitions used to describe a single concept lead to confusion and could even render the concept useless. Adrian Favell has observed that authors use terms such as “absorption”<sup>9</sup>, “accommodation”, “toleration”, “adaptation”, or “adaption” to pertain to integration. The use of similar or related concepts to substitute integration, according to Favel, gives authors a margin of error and permits them to evade the technicality and complexity of the term. After a survey of the literature on migrant integration, it is evident that the concept remains to be unclear and vague. Researchers of this field consider integration as a “strange term”<sup>10</sup>, an impossible to define concept<sup>11</sup>, and even go as far as to claim that the research field is a “minefield” that must be carefully explored before engaging it.<sup>12</sup>

According to the International Organization for Migration (IOM), there is no consensus on the definition of integration. Nevertheless, the IOM defines integration as process wherein immigrants become accepted into society. Furthermore, integration is considered to be an

<sup>9</sup>Adrian Favell, “Integration nations: the nation-state and research on immigrants in Western Europe, The multicultural challenge”, *Comparative Social Research* 22, Elsevier Science (2003), 13-42.

<sup>10</sup> Christina Boswell, *European Migration Policies in Flux. Changing Patterns of Inclusion and Exclusion* (The Royal Institute of International Affairs, Blackwell, 2003)

<sup>11</sup> Favell, “Integration nations: the nation-state and research on immigrants in Western Europe, The multicultural challenge”, 15.

<sup>12</sup> Apthorpe, in *Peter Quentin Reinsch, Measuring Immigrant Integration. Diversity in a Dutch City* (Netherlands School for Social and Economic Policy Research (AWSB), (2000).

interactive process between immigrants and the host society wherein both sides must adapt to one another.<sup>13</sup> Similarly, the European Council defines [successful] integration as the decrease of social, economic, and political differences between immigrants and the native population.<sup>14</sup> The definition relevant for this thesis is taken from the Austrian legislation.

One of the reasons which lead to the abundance of definitions of the concept is the debate on the nature of integration as an *end* or a *process*. Those who consider integration as an end would argue that integration is tantamount to multiculturalism.<sup>15</sup> Integration, as an end, requires “the construction of a successful, well-functioning, multi-cultural, or multi-racial society”<sup>16</sup>. According to Christina Boswell, integration as an end is “difficult and improbable”<sup>17</sup> because often host societies’ national and ideological identities do not allow for integration to be a reality. Therefore, integration as an end could not be a common experience. Additionally, integration has the possibility to come in the form of exclusion and segregation.<sup>18</sup> According to the OECD, the various “models of integration” found across the European Union do not describe a process, rather the desirable end result. For example, the French Republican model and the British multicultural model provide an idealistic view of a society but do not provide steps, guidelines, and measures as to how integration should take place.<sup>19</sup> A major critique in considering integration as an end is that it does not provide the necessary steps to be taken to achieve this end.

On the other hand, researchers who consider integration as a process, face a further predicament in describing this process. Schierup and Ålund have observed that literature on integration frequently treats the concepts of assimilation and integration as similar, even identical.<sup>20</sup> Though the two concepts originated from different places, assimilation from the

<sup>13</sup> “Integration and Social Cohesion: Key Elements for Reaping the Benefits of Migration,” *International Organization for Migration*, (2017).

<sup>14</sup> “The Action Plan on the Integration of Third-Country Nationals,” European Commission, (2016), [https://ec.europa.eu/home-affairs/what-we-do/policies/legal-migration/integration/action-plan-integration-third-country-nationals\\_en](https://ec.europa.eu/home-affairs/what-we-do/policies/legal-migration/integration/action-plan-integration-third-country-nationals_en).

<sup>15</sup> Boswell, “European Migration Policies in Flux. Changing Patterns of Inclusion and Exclusion” 75, Favell, “Integration nations: the nation-state and research on immigrants in Western Europe, The multicultural challenge”, 15.

<sup>16</sup> Favell, “Integration nations: the nation-state and research on immigrants in Western Europe, The multicultural challenge”, 15-16.

<sup>17</sup> Boswell, “European Migration Policies in Flux. Changing Patterns of Inclusion and Exclusion”, 75.

<sup>18</sup> Astrid Hamberger, “Thematic Articles - Identity, Integration and Citizenship,” *Journal of Identity and Migration Studies* 3 (2009), 5.

<sup>19</sup> Marco Martiniello, “Towards a Coherent Approach to Immigrant Integration Policy(ies) in the European Union,” *Organisation for Economic Co-Operation and Development*, n.d.

<sup>20</sup> Carl-Ulrik Schierup and Aleksandra Ålund, “Introduction. From „birds of passage“ to ethnic minorities” in Will they still be danicing? Integration and ethnic transformation among Yugoslav immigrants in Scandinavia (1986).

USA and integration from Western Europe<sup>21</sup>, they are both used to describe the “process of settlement, interaction with the host society, and social change that follows immigration”<sup>22</sup>. The difference between the two concepts lies in how they are perceived. Critics have maintained that assimilation is “undesirable”<sup>23</sup>, even a “negative concept”<sup>24</sup>, hence giving preference to integration. Another point of contention in considering integration as a process is that “it seems to belong in the future - a promise belonging once particular conditions are met”.<sup>25</sup> Considering integration as a process leads to the question, “when does the process end?”. More so, it potentially leaves integration as a never-ending process that immigrants must undergo.

The “definitional battle”<sup>26</sup> and debate on the nature of integration limits the credibility of the concept. Without a clear-cut definition, integration fails to reflect its importance in the discourse of immigration. Additionally, according to Marco Martiniello of the OECD, the lack of academic consensus on the definition of integration hampers the policy-making process and contributes to the challenges of further research.<sup>27</sup>

Another recurring characteristic of the literature on integration is dissecting the concept into different dimensions: cultural, social, economic, and political.<sup>28</sup> Cultural integration refers to one’s proficiency of the host country’s language, knowledge of its culture and traditions, and understanding the basic norms of society. Social integration refers to one’s involvement in the social system of the host country. Economic integration pertains to one’s access to the labor market, and political integration, considered to be the fullest form of integration, refers to one’s participation in the political affairs of the state, such as voting in elections and being considered a full-fledged citizen.<sup>29</sup>

These classical dimensions of integration are further developed by Rinus Pennix in an attempt to categorize the integration policies of different European countries. According to Pennix, these dimensions are centered on the concept of citizenship in the sense that integration

<sup>21</sup> Hamberger, “Thematic Articles - Identity, Integration and Citizenship”, 4.

<sup>22</sup> Favell, “Assimilation/Integration, in Immigration and Asylum: From 1900 to the Present”, 1.

<sup>23</sup> Belinda-Ann Steen, “Varieties of the Tamil Refugee Experience in Denmark and England”, *Minority Studies, University of Copenhagen, The Danish Centre for Human Rights Copenhagen*, (1993).

<sup>24</sup> Favell, “Assimilation/Integration, in Immigration and Asylum: From 1900 to the Present”, 1.

<sup>25</sup> Brenda Gray, “Migrant Integration Policy: A Nationalist Fantasy of Management and Control?,” *The Irish Migration, Race and Social Transformation Review* 1, no. 1 (2006), 134.

<sup>26</sup> Hamberger, “Thematic Articles - Identity, Integration and Citizenship,” *Journal of Identity and Migration Studies* 3 (2009), 3.

<sup>27</sup> Martiniello, “Towards a Coherent Approach to Immigrant Integration Policy(ies) in the European Union”.

<sup>28</sup> Hamberger, “Thematic Articles - Identity, Integration and Citizenship,” 5.

<sup>29</sup> Ibid, 3.

policies of European countries give great importance to the legal status of foreigners in their territories.<sup>30</sup> Subsequently, Pennix distinguishes three dimensions and considers the following: (1) legal/political integration which refers to the immigrants political rights and duties and whether or not they acquire national citizenship, and are able to secure permits. (2) Socio/economic integration refers to the immigrant's social and economic rights, such as access to unemployment benefits, insurance, and social security facilities. Lastly, (3) cultural/religious integration refers to immigrants having equal rights to organize themselves in social, cultural, or religious groups.<sup>31</sup>

Other scholars of integration also draw upon similar dimensions of integration to be able to concretize their ideas of integration. The European Union<sup>32</sup>, the Department of Economic and Social Affairs of the United Nations (UN DESA)<sup>33</sup>, and the International Organization for Migration (IOM) make mention of similar aspects of integration. However, the social and economic dimensions of integration seem to be given the most importance. This is evident in the integration policies set forth by these institutions. The European Union, through the European Commission, has adopted an Action Plan on the integration of third-country nationals<sup>34</sup>. This plan contains a “comprehensive framework” that has the aim to assist third-country nationals in the integration into the European society. The acquisition of the host country's language belongs on top of the list followed by participation in the labor market<sup>35</sup>. Similarly, the Population Division of the Economic and Social Affairs of the United Nations emphasizes the importance of the acquisition of language skills and the transfer of professional credentials in order to participate in the labor market.<sup>36</sup> Lastly, the International Organization for Migration gives utmost importance to access to the labor market and financial inclusion.<sup>37</sup> Language acquisition and access to the labor market are indeed two of the most vital components of integration. According to Rose Arnold, speaking the language of the host society is “indispensable in every aspect of an immigrant's life”. It allows immigrants to

<sup>30</sup> Ibid, 3

<sup>31</sup> Rinus Penninx, “Integration of Migrants. Economic, Social, Cultural and Political Dimensions”, 7.

<sup>32</sup> “Measurement and Indicators of Integration,” *Council of Europe*, n.d.

<sup>33</sup> “Social Dimensions of International Migration,” *Division for Social Policy and Development Department of Economic and Social Affairs United Nations*, n.d.

<sup>34</sup> “The Action Plan on the Integration of Third-Country Nationals,” European Commission, (2016), [https://ec.europa.eu/home-affairs/what-we-do/policies/legal-migration/integration/action-plan-integration-third-country-nationals\\_en](https://ec.europa.eu/home-affairs/what-we-do/policies/legal-migration/integration/action-plan-integration-third-country-nationals_en).

<sup>35</sup> Ibid.

<sup>36</sup> United Nations, Department of Economic and Social Affairs, Population Division (2017). *International Migration Policies* (2017).

<sup>37</sup> “Integration and Social Cohesion: Key Elements for Reaping the Benefits of Migration,” *International Organization for Migration*, (2017).

understand work orders, follow rules, express themselves, build social relationships, and consume media in all its forms.<sup>38</sup> Likewise, access to the labor market allows immigrants to utilize resources and contribute to the economy.

The prioritization of language acquisition and access to the labor market, though rational, is susceptible to the criticism that successful integration is solely dependent on immigrants. Though the host government must make measures of integration available, the success of integration relies exclusively on immigrants. What is lacking is the host population's contributions to the success of integration. It is important to separate the government's efforts and what is required from most of the population. Since integration could be described as resulting in a multicultural society, Zapata-Barrero argues that both, ethnic minorities and the majority population, must adapt to each other and work together towards the desired form of society.<sup>39</sup> The majority population plays a crucial role in the success of integration. The attitudes a people might develop, such as discrimination against immigrants, substantially affects the integration process. Due to the often one-sided perception of integration, scholars are aiming to reshape the integration discourse as a "two-way" process. Zenia Hellgren argues that despite the new evolving definition of integration as a two-way process, this definition has not yet been translated into practice. In the case of Sweden, a country repeatedly ranked 1<sup>st</sup> in the world by the Migrant Integration Policy Index (MIPEX), studies reveal that integration policies fail to be applied because of the existing widespread discrimination against immigrants.<sup>40</sup> This pattern is also evident in other European countries wherein policies, though commendable, do not result in the successful integration of immigrants because of the social climate fostered by the majority of the population.<sup>41</sup>

Alongside the growing literature on integration arises the growing criticism of the concept, specifically its mainstream definition and understanding. The mainstream definition of integration is that it is either a process or an end that allows immigrants to participate in society as much as it is at the same time an effort of the majority of the population which ideally results in a multi-cultural society. According to Breda Gray, integration as we know it is a paradox for several reasons.<sup>42</sup> First, it requires immigrants to integrate into the host society by learning its language, culture, and traditions, however, without losing their own cultural

<sup>38</sup> M. Rose Arnold, "Migrants in Europe. Problems of acceptance and adjustment" *The University of Minnesota Press*, (1969), 71.

<sup>39</sup> Zenia Hellgren, "Immigrant Integration as a Two-Way Process: Translating Theory into Practice", *Interdisciplinary Research Group on Immigration*, (2015), 4.

<sup>40</sup> Ibid, 12.

<sup>41</sup> Ibid.

<sup>42</sup> Gray, "Migrant Integration Policy: A Nationalist Fantasy of Management and Control?", 134.

identity.<sup>43</sup> This is particularly challenging to second and third-generation immigrants. They grew up in the host society, speak its language, and constantly encounter the culture and traditions of the host population, but still, they are expected to remain true and loyal to their cultural identity. Second, integration starts with efforts from the host government, the policies it puts forward and the resources the government provides in order to support the integration process. Yet at the same time, the success of integration relies solely on the efforts of the immigrants themselves.<sup>44</sup>

Third, integration requires a level of tolerance from the majority population as a step to avoid discrimination against the minority. However, this dynamic, tolerant vs. tolerated, fosters and at the same time contributes to the division between immigrants and natives which integration aims to eliminate.<sup>45</sup> Lastly, integration speaks of the neo-liberal values of inclusion, globalization and global mobility, but at the same time “reinforces territorialized nation-state ideologies”.<sup>46</sup> The concept of integration emerged as a result of the growing mobility of persons across borders. Integration was set out to aid and support those who have left their home country and undertook the challenge of relocation. Yet, integration seems to benefit the host country and its population rather than the other way around. Though it allows immigrants to participate in society, it ultimately aims to protect social cohesion in the host society.

The abundance of definitions, the asymmetry in policy prioritization, and the paradoxes of integration are the most common themes in the pertinent literature. The diverse perspectives that scholars employ in studying integration lead one to conclude that the research field is fully alive and will not lose momentum any time soon. The challenge, however, is to work for a general definition of integration in order to minimize the continuing debate on what integration means, and to take on other endeavors such improving the current integration process making it truly inclusive and mutual between the two parties involved.

### ***A brief History of Austrian Integration***

Werner T. Bauer provides an overview of immigration to Austria.<sup>47</sup> Austria and the larger area of Vienna have a long history of immigration. Beginning in the 16<sup>th</sup> cent., in the

<sup>43</sup> Interdepartmental Working Group on the Integration of Refugees in Ireland, “Integration a two way process” *Dublin: Department of Justice, Equality and Law Reform*. (2003), 42.

<sup>44</sup> Lippert, Randy “Rationalities and refugee resettlement”, *Economy and Society*, 27 (4), (1998) 382.

<sup>45</sup> Gray, “Migrant Integration Policy: A Nationalist Fantasy of Management and Control?”, 134.

<sup>46</sup> Ibid.

<sup>47</sup> Werner T. Bauer, “Zuwanderung nach Österreich, Österreichische Gesellschaft für Politikberatung und Politikentwicklung”, (2008), 3-6.

18<sup>th</sup> cent. Austria has become an attractive destination country, and due to the walz-system,<sup>48</sup> in the early 19<sup>th</sup> cent., a significant part of craftsmen in Austria came from the South of German, Switzerland, and Italy. A most noteworthy portion of immigrants were the so-called “Ziegelböhmern”<sup>49</sup> in the period of industrial expansion.

At the end of WWII, almost 1,4 mil. aliens lived in Austria, of which more than half were displaced persons. In the years thereafter, Austria became the destination country for refugees from the Eastern Bloc. In the 1950, Austria was for the first time faced with a labor shortage. In 1962 and 1963 recruitment agreements were reached with Italy and Spain. As a result of the guest worker system between 1961 and 1974, 265 000 people immigrated to Austria. 1974 marked a reversal point on account of the international oil crisis and the increased competition on the labor market. In 1975 the “Ausländerbeschäftigungsgesetz”<sup>50</sup> was passed, which gives priority to Austrian citizens. Between 1974 and 1984 the number of foreign employees decreased by 40% and subsequently remained stable due to family unification. In 1989 the overturn in Rumania and the ensuing waves of refugees mark another turning point in Austrian immigration and refugee policy. This caused a tightening in the immigration law.

### ***Austrian Migration and Integration in Statistical Terms***

In 2016, 146,900 persons immigrated into Austria while 111,600 left the country.<sup>51</sup> In 2019, the number of alien residents in Austria was 1.439 mil. people. This is 16.2% of the total population. The largest number of foreign citizens in Austria continue to be Germans (192,400), followed by Serbians (121,200) and Turkish citizens (117,200). Places 4 to 5 are held by Rumanian citizens (112,700) and citizens from Bosnia and Herzegovina (95,800). Further down are citizens from Hungary, Croatia, Poland, Syria, Afghanistan, and Slovakia. Numerically important nationalities are Russia, Italy, Bulgaria, the Kosovo, and Northern Macedonia.<sup>52</sup> Since the turn of the millennium, more than 340,000 people were granted citizenship. 2008, a total of 1.1 % of foreign citizens living for ten years in Austria were naturalized.

<sup>48</sup> From the late Middle Ages until the beginning industrialization, walz or wandering as a journey man was the time of journeying of future journeymen after the end of apprenticeship as requisite for the master craftsman examination. Apprentices, finding work in different places, should acquire new work practices, get to know new places, regions and countries and gain experience in their field of craftsmanship under the supervision of master craftsmen.

<sup>49</sup> Bohemian guest workers who worked in the brick factories in the south of Vienna.

<sup>50</sup> Alien Employment Act.

<sup>51</sup> Migration & Integration, “Zahlen.Daten. Indikatoren 2019”, *Statistika Austria*, (2019), 8.

<sup>52</sup> Ibid, 9.

## General Perception of Integration in Austria<sup>53</sup>

On the bases of samples taken from 1.002 persons above the age of 15 holding Austrian citizenship, and of 1.114 persons who are older than 15, who immigrated from former Yugoslavia or Turkey, the youth between 15 and 19 years of age perceive of the integration process more optimistic than the general population. People between the age of 40 – 95 are more likely to be pessimistic. This too applies for people with a tertiary degree and those in a higher income group. This runs counterintuitive to the assumption that persons with good education and a secure social standing are more likely to be optimistic about immigration. This sentiment showed itself already in 2014 and might be ascribed to the social reception of the strong migration since. Yet another variable of the here cited study is the size of the community. In cities with more than 50.000 inhabitants, an especially pessimistic view can be noticed. The detailed data are:

Demographic characteristics of the interviewed persons:

25 ÖSTERREICHER/-INNEN UND ZUGEWANDERTE: Demographische Merkmale der befragten Personen			
Demographische Merkmale		Befragte absolut	In %
Zugewanderte	Insgesamt	1.114	100,0%
Geschlecht	Männlich	554	49,7%
	Weiblich	560	50,3%
Alter	15–19	80	7,2%
	20–39	424	38,1%
	40–59	419	37,6%
	60+	191	17,2%
Schulbildung	Kein Schulabschluss	53	4,8%
	Pflichtschule	421	37,8%
	Lehre, BMS	401	36,0%
	AHS, BHS	148	13,3%
	Universität	91	8,2%
Aufenthaltsdauer in Österreich	bis 5 Jahre	35	3,1%
	5–20 Jahre	302	27,1%
	über 20 Jahre	777	69,7%
Staatsangehörigkeit	Nicht-Österreich	355	31,9%
	Österreich	759	68,1%
Geburtsland	im Herkunftsland	617	55,4%
	in Österreich	497	44,6%
Herkunftsland	Serbien	291	26,1%
	Kroatien	100	9,0%
	Bosnien und Herzegowina	347	31,1%
	Türkei	376	33,8%
Österreicher/-innen	Insgesamt	1.002	100,0%
Geschlecht	männlich	492	49,1%
	weiblich	510	50,9%
Alter	15–19	54	5,4%
	20–39	280	27,9%
	40–59	346	34,5%
	60+	322	32,1%
Schulbildung	max. Pflichtschule	178	17,8%
	Lehre, Fachschule	512	51,1%
	Matura	155	15,6%
	Hochschule	150	15,0%
	Keine Angabe	7	0,7%

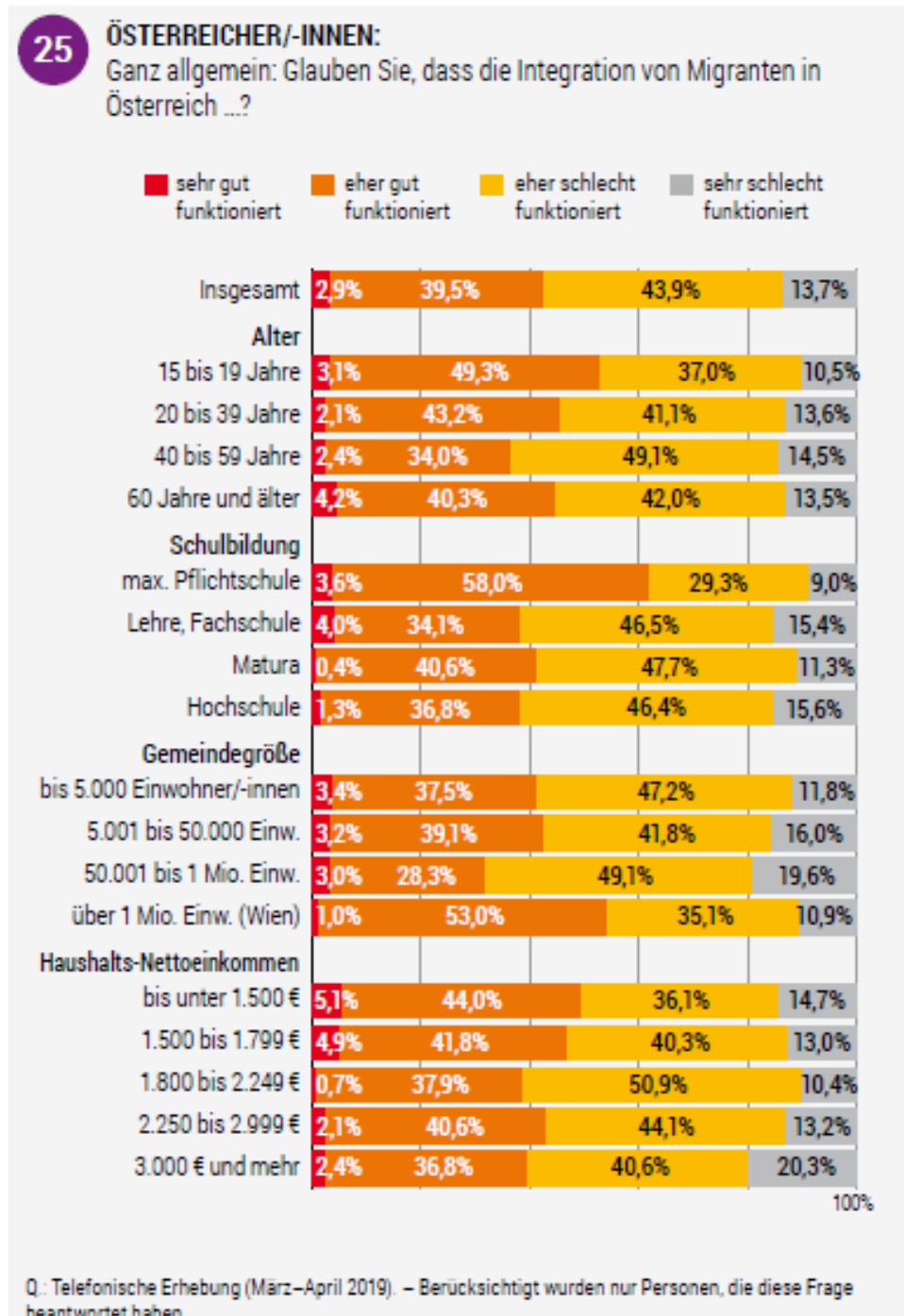
Q: Telefonische Erhebung (März–April 2019).

<sup>53</sup> Migration & Integration. “Zahlen.Daten.Indikatoren 2019”, *Statistika Austria*, (2019), 94-95.

The question: “In general: Do you believe that the integration of migrants in Austria . . . ?

□ red: works well □ orange: works rather well □ yellow: works rather poorly

□ gray: works very poorly



## ***Filipino Immigration***

About the same time labor agreements were reached with European countries, “Philippine labor migration to Austria started as the first wave of labor migration was initiated by the Austrian government in the 1960s.”<sup>54</sup> While earlier primarily unskilled workers immigrated to Austria, early Philippine migration was skilled and female. In 1970 the Philippines Embassy was established in Vienna and in 1973 a bilateral agreement was reached between the city of Vienna and the Philippine Department of Labor, which admitted a number of young, single, Filipina nurses. “The municipal government acceded to shoulder the travel expenses of nurses as well as the costs of their two-month intensive language training”.<sup>55</sup> The first nurses arrived in 1973, and when the agreement expired in 1985 about 400 Filipinas had arrived in Vienna. Yet, the actual number of nurses was higher since it included male relatives, mostly in the nursing profession, who entered the country in 1975. Although they entered with tourist visas, they were able to obtain working permits due to the fact that health personnel were needed and the UN, established in 1979, brought further employment opportunities. In general, on account of their education, female immigrants held higher positions.

More recent, Philippine immigration takes place under changed circumstances. The Residence Law and the Naturalization Law had been tightened, and in 2002 the Integration Agreement was introduced.

## ***Philippine Migration to Austria***<sup>56</sup>

The number of Philippine immigrants in official Austrian statistics is small. “As of January 2007, Philippine immigrants in Austria total 11,632. Of these 7,762 (66.78%) are female and 3,861 (33.22%) male; 7,245 (62.41%) have already acquired Austrian citizenship, of whom 5,230 (67.38%) are female and 2,024 (52.42%) male”<sup>57</sup>. The higher number of women results from intermarriage and the lower number of returnees among them. The naturalization rate of Filipinos is the largest among people from Asia, except those of Chinese from the People’s Republic of China.

<sup>54</sup> Gisela M. Reiterer, “Transforming Identities and Changing Selfhood under Conditions of Migration”, *Philippine Social Review*, Vol. (2008), 37.

<sup>55</sup> *Ibid*, 39.

<sup>56</sup> Reiterer, “Transforming Identities and Changing Selfhood under Conditions of Migration”, 41.

<sup>57</sup> *Ibid*, 42.

## ***The Philippine Community in Austria***<sup>58</sup>

A large number of Filipinos are members of migrant associations, who started to be formed in the 70s for social and cultural purposes. In 2000 the Council of Filipino Associations was established. Among others, the councils have the aim to facilitate migration to Austria and to inculcate Filipino culture in the second and third generation of immigrants.

## ***Filipino Culture and Values***

Any generalization of Filipino culture does not do justice to a rather complex society. According to Miguel A. Bernard, at the time of the colonization of the Philippines, Filipinos identified themselves by means of their geographical origin, often synonymous with the language spoken, and even the village where they came from. Each village was separate independent.<sup>59</sup> What finally fashioned the Filipino people into nationhood was many years of colonization, a common history, a common official language, at that time Spanish, and what is most important a common religion, Christianity. Nevertheless, the unity given by the Spanish had a natural basis. The people living on the islands – all in all 7102, of which 2000 are inhabited – were of the same race, i.e. Malayan. Bernard sums it up: “. . . in the course of the past four hundred years (over three hundred under Spain, a half century under America . . . ) a national unity has emerged in which people of different regions and of different linguistic groups do not merely consider themselves Tagalog, Visayans, Pampangenos, Ilocanos, Bicolanos, and so on, but first and foremost Filipinos”.<sup>60</sup>

While the early friars considered the natives barbarians, it is rather true that, at the time of the arrival of the Spaniards, they had attained an advanced cultural development. Literacy was widespread, and the native languages were at a high state of development.<sup>61</sup> Another proof of the high development of culture was the various literary forms that were used for entertainment during festivals. After the Spanish conquest, a new area began for Filipinos dominated by Filipino-Hispanic culture. First and foremost, this brought a new language, laws, customs, and Religion.

<sup>58</sup> Reiterer, “Transforming Identities and Changing Selfhood under Conditions of Migration”, 41-46.

<sup>59</sup> Miguel A. Bernard, Philippine Culture and Filipino Identity, *Philippine Studies*, vol. 19 no. 4 (1971) pp. 577.

<sup>60</sup> Bernard, “Philippine Culture and Filipino Identity”, 581.

<sup>61</sup> Ibid, 587.

While modern Filipinos struggle with the concept of a Filipino nation, they exhibit a pronounced sense of “Filipinoness”, often shown on special occasions, like the recent example of the demise of Corazon Aquino (2009), or the many victories of the Filipino boxing icon Manny “Pacman” Pacquiao.<sup>62</sup> For the welfare of their families - not so much the nation - overseas workers leave their homeland, even in order to work in countries with a known record of human rights violations. Filipinoness is first and foremost found and expressed in the home, the extended family and in local communities, seldom reaching into the public sphere. The most noteworthy exceptions are the EDSA I and II revolutions, which peacefully, in a unique way, ousted Ferdinand Marcos and overthrew the administration of Joseph Estrada.<sup>63</sup>

Underlying the sense of Filipinoness and Philippine culture are Filipino values, all of which are geared towards “smooth interpersonal relationships”, based on *pakikisama* (concession).<sup>64</sup> Henning argues that “any analytical framework for understanding values must incorporate situation variables”<sup>65</sup> Those are the physical and social setting, and psychological-based personality variables. The following chart provides a comprehensive overview.<sup>66</sup>

Orientation	Asian Ethic	Asian Manifestation	Western Ethic or Input	Western Manifestation
Philosophical orientation	Pessimism	Affectivity ( <i>Bahala na</i> )	Optimism	Affective Neutrality
	Ascription	Rigid class structure	Achievement	Upward/downward mobility
	Superstition	Religiosity	Scientific	Secularism
	Leisure	<i>Suwerte</i>	Hard work	Just reward
Sociological orientation		<i>Utang na loob</i>	<i>Utang na loob</i> transportation	
	Loyalty	Blow-out ( <i>Balato</i> )	Cash employment	Geographic mobility
	Obedience	Diffuse relationships ( <i>Pakikisama</i> )	Increased urbanization	Special relationships Individualism
Psychological/ Social-psychological orientation	Humility	<i>Amor propio</i>	Western education	Worth of individual
	Harmony	Hospitality	Use of English Western example	Western prejudice Self-determinism
	Modesty	<i>Hiya</i>	Media	Non-conformity

<sup>62</sup> Niels Mulder, “Filipino Identity: The Haunting Question”. *Journal of Southeast Asian Affairs*, vol. 32, no. 1 (2013), 55-80, here 58.

<sup>63</sup> Ma. Christina A. Astorga "Culture, Religion, and Moral Vision: A Theological Discourse on the Filipino People Power Revolution of 1986." *Theological Studies*, vol. 67, no. 3 (2006), 567-601.

<sup>64</sup> Robert P. Henning, “Philippine Values in Perspective: An analytical Framework”, *Philippine Sociological Review*, vol. 31, no. 3/4 (1983), 55-64.

<sup>65</sup> Henning, “Philippine Values in Perspective: An analytical Framework”, 58.

<sup>66</sup> Ibid, 89.

In the context of social orientation, upward/downward mobility might have a positive effect on integration, as regards embracing the social values and relationships of the country of immigration, especially among immigrants with lower education and employment status. Within the realm of social orientation, *utang na loob* - obligation and responsibility viewed in terms of reciprocity (*utang na loob*), comprising of debts (*utang*), and inner-self-free will (*na-loob*)<sup>67</sup> - plays in all likelihood a role in integration. The immigration country might be viewed as benefactor. Hereto the values of loyalty and obedience are related. In terms of psychological/social-psychological orientation, humility and *hiya* - the sacrificial self-control of one's individual for the sake of other people<sup>68</sup> - might result from *utang na loob* towards the host country. Humility, harmony, and modesty are further contributing factors.

Most important seems to be Western education and the hereto connected ethics that allows for an immediate recognition of values in the country of immigration, here Austria. Henning's use of the value of secularism or secularity does certainly not mean secular humanism and the exclusion of religion or religious considerations. What must be mentioned is that almost all Filipinos believe in the supernatural and belong to a religion. Christianity dominates in the North and Islam in the South of the Philippines. The tensions between the government, predominantly comprising of Christians, and the Muslim South - here especially the Autonomous Region in Muslim Mindanao - are mostly caused by political views and aims. In fact, religiosity in the Philippines and the coexistence of linguistic groups, is manifested in a strong sense of tolerance, in terms of religion and ethnicity. The statistical data of the survey conducted for this study might shed more light on the possible relationship of culture and values with the success or failure of integration.

<sup>67</sup> Cf. Jackelyn A. Cleofas, "Towards a Practical and Empirically grounded Account of *utang-na-loob* as a Filipino virtue", *Kritika Kultura*, vol. 33/34 (2019/2020), 156-179.

<sup>68</sup> Jeremiah Lasquety-Reyes, "In Defense of *Hiya* as a Filipino Virtue", *Asian Philosophy*, vol. 26, no 1 (2016) 66-78.

# Austrian Integration Policies

## *Austrian Integration Legislation*

It must be mentioned in advance that Austrian legislation on integration is not available in the English language, a fact, as will see later, is relevant for the perception of integration measures of immigrants.

The first time the notion of integration was tackled is in the Bundesgesetz, mit dem der Aufenthalt von Fremden in Österreich geregelt wird, in the version of 07.29.1993. In § 11., this law focuses on the legislation of the residency of aliens and mentions the assistance that is provided for integration of aliens who have the permission to enter the country for the allowed duration in the federal territory. Aliens who were granted such permission, when needed, can be given integration assistance. Through this assistance, the full incorporation into the economic, cultural, and social life of Austria and the widest possible equal opportunities with Austrian citizens should be brought about. In no. (2) the law specifies integration assistance, as: 1. language courses, 2. educational courses and courses for continuing education, 3. events for the introduction into the culture and history of Austria, 4. common events together with Austrian citizens for the support of mutual understanding, and 5. sharing of information about the housing market. Section (3) stipulates that for the conduction of integration assistance preferably private, humanitarian and church organizations, or institutions of public welfare or of the municipality shall be made use of. The services to be rendered are laid down in a contract, which too must govern the reimbursement of costs.

The first actual law on integration, the Bundesgesetz zur Integration rechtmäßig in Österreich aufhältiger Personen ohne österreichische Staatsbürgerschaft (Integrationsgesetz – IntG)“ was passed on 12.31.2017.

The second chapter is entitled: “Sprachförderung und Orientierung für rechtmäßig niedergelassene Drittstaatsangehörige” and reaches from § 7 to § 16.

§ 7. Elaborates that the integration agreement serves the rightful integration of third-country nationals who reside lawfully in Austria. Its aims are the same as stipulated in the residence law of 1993. Within the scope of this law, third-country nationals are obligated to acquire knowledge of the German language, the democratic order and the fundamental principles that can be derived from it. The federal government, in accordance to the law, shares in the costs.

## ***Comparison of Austrian Integration Legislation***

### The Notion of Integration in Society and Politics

The portal [erwachsenenbildung.at](http://erwachsenenbildung.at)<sup>69</sup> of the Bundesministerium für Bildung, Wissenschaft und Forschung describes integration as the most common used catchphrase in political and pedagogical programs with regard to the integration of migrants and their descendants. The term, coming from Latin, can be translated as “restoration, incorporation” and thus suggests the idea of a homogenous whole into which joining persons can be incorporated.

The fact that modern global society undergoes permanent change and is highly differentiated in itself - thus no homogenous whole - points to a possible point of criticism of the aforementioned notion of integration. Furthermore, the idea of incorporation into an existing context suggests that the receiving society does not have to undergo change by itself. For this reason, necessary changes are, generally speaking, disregarded. At the same time, it is ignored that migrants are always also actors, which through their actions likewise shape the receiving societies.

Depending on the political position, in public discourse we find different uses of the notion of integration. It can be defined as broad assimilation or as mutual process of adaptation in which migrants are conceded an independent cultural identity. It is generally accepted that migrants (through individual efforts) as well as society and its constituents (by way of structural change) should actively contribute to this process.

The National Action Plan of the Bundeskanzleramt<sup>70</sup> defines integration as a reciprocal process of mutual appreciation and respect, whereby clear rules secure social cohesion, and social peace. Successful integration has taken place when sufficient knowledge of the German language in working life, for training and continued education and in order to establish contact with public institutions exists, and the capacity for economic self-subsistence and the adherence to the European legal framework and value order is given.

<sup>69</sup> Annette Sprung, “Integration Und Partizipation,” *erwachsenenbildung.at*, (2008), <https://erwachsenenbildung.at/themen/migrationsgesellschaft/grundlagen/integration.php#begriff>.

<sup>70</sup> “Nationaler Aktionsplan Integration,” *Bundeskanzleramt*, accessed 2020, <https://www.bundeskanzleramt.gv.at/agenda/integration/nationaler-aktionsplan.html>.

## The Notion of Integration in the Law

The following section traces the notion of integration in legislative texts.

The term integration appears in the *Bundesgesetz über die Gewährung von Asyl (Asylgesetz 1991)* in Hauptsüß 6. § 24. (1) states that refugees who avail of asylum can be granted integration assistance in order to bring about their full inclusion into the economic, cultural, and social life and equal opportunities with Austrian citizens in those areas. (2) Specifies integration assistance as: 1. language courses, 2. training and continued education courses, 3. events for the introduction of Austrian culture and history, 4. joint events with Austrian citizens to promote mutual understanding, 5. sharing information about the housing market and 6. benefits from the fund for the integration of refugees.

(3) Clarifies that, if possible, private, humanitarian and church facilities and institutions of public welfare or the communities shall be made use of. The performances to be rendered shall be agreed by contract which likewise governs the compensation.

*1993 Bundesgesetz, mit dem der Aufenthalt von Fremden in Österreich geregelt wird (Aufenthaltsgesetz - NAG).*<sup>71</sup> This law is concerned with the requirements for issuing a special permit for establishing a permanent place of residence in Austria. § 11 (1) states, persons who have been granted a permit, can, if the need arises, be given integration assistance. The definition of integration assistance in no. (2) follows the Asylgesetz 1991, but does not mention benefits from the fund for the integration of refugees.

The Bundesgesetz, that ratified the Fremden-Gesetz and amended the Asylgesetz 1991 as well as Aufenthaltsgesetz, i.e. the Bundesgesetz über die Einreise und den Aufenthalt von Fremden (Fremden-Gesetz - FrG) from 1994 regulates the inadmissibility of a residence ban. § 20 (1) states that a ban on residence must not be decreed if the effects on the living conditions of the alien and his family are more serious than the adverse consequences of desisting from deportation. In weighing those circumstances, the duration of the stay and the extent of integration must be taken into consideration.

<sup>71</sup> “Bundesgesetz, Mit Dem Der Aufenthalt Von Fremden In Österreich Geregelt Wird (Aufenthaltsgesetz),” *Rechtsinformationssystem Des Bundes*, (1993)

The *Bundesgesetz über die Gewährung von Asyl (Asylgesetz 1997 - AsylG)*<sup>72</sup> mentions that aliens who were granted asylum can likewise be granted integration assistance for the same reasons as stated in the 1993 NAG. The 1997 AsylG once again mentions benefits for the integration of refugees.

The *Bundesgesetz über die Einreise, den Aufenthalt und die Niederlassung von Fremden (Fremdengesetz 1997 - FrG)* refers in § 18 to integration in the context of domestic job offers for employed persons whose employment as executive personnel or specialized workers, and the hereto connected transfer of capital in view of their special skills and knowledge, is of total economic interest. The issuance of a residence permit to this effect has to consider the degree of integration. The Federal Government can designate groups of third-country nationals whose family reunification, in view of their advanced integration, can be preferentially allowed. The Federal Government can designate groups of relatives whose family reunification is preferentially made possible on grounds of circumstances that facilitates integration, like the binning of compulsory education.

§ 37 states in a similar manner that deportation or a ban on residence cannot be decreed if the effects on the living conditions of the alien and his family are more serious as the adverse consequences of desisting from deportation. In weighing those circumstances, the duration of the stay and the extent of integration must be taken into consideration.

§ 51. (1) explains that aliens who have been issued a residence permit can be afforded integration assistance. The measures of integration stated in (2) correspond to those in the 1993 NAG.

The *Bundesgesetz über die Niederlassung und den Aufenthalt in Österreich (Niederlassungs- und Aufenthaltsgesetz – NAG)* from 2005 explains in § 13. (5) that granting a residence permit the Federal Government has to consider the situation of the job market and to which degree, in giving preference to the integration of employed resident aliens into the job market, aliens that are ready to assume gainful employment can be admitted.

This law mentions in § 21a. (1) that third-country nationals in filing their first application must provide proof of the knowledge of the German language. This proof is the presentation of a recognized language diploma that certifies in writing that the third-country national has at least the knowledge of German for the basic use of the language at the simplest level. This diploma must not be older than three years at the point in time of its submission.

<sup>72</sup> “Bundesgesetz Über Die Gewährung Von Asyl (Asylgesetz 1997 - AsylG),” *Rechtsinformationssystem Des Bundes*, (1997)

According to (3), this proof is likewise produced if the requirements of the module 1 or 2 of the integration agreement are met. Permanent EU residency can be granted if the module 2 of the integration agreement has been fulfilled.

### Definition of Integration

As mentioned above, the Asylgesetz 1991 outlines integration as the full inclusion into the economic, cultural, and social life and equal opportunities with Austrian citizens in those areas.

The Bundesgesetz, mit dem ein Integrationsgesetz und ein Anti-Gesichtsverhüllungsgesetz erlassen sowie das Niederlassungs- und Aufenthaltsgesetz, das Asylgesetz 2005, das Fremdenpolizeigesetz 2005, das Staatsbürgerschaftsgesetz 1985 und die Straßenverkehrsordnung 1960 geändert werden from 2017 defines integration in § 2. (1) reads that integration is a comprehensive social process whose success depends on the participation of all persons living in Austria and which is based on personal interaction. Integration necessitates especially that immigrants actively participate in this process, avail of the offered integration measures, and recognize and respect the fundamental values of a European democratic state. All public institutions on the federal, national and communal level render their contribution to a successful integration process by systematically offering integration measures. Integration as a holistic process requires a coordinated approach of the different state and civic actors and presupposes an active contribution of each individual person in Austria within the scope of one's own possibilities.

(2) Continues that integration measures shall enable migrants to participate in the social, economic and cultural life in Austria. Of central importance are the participation by means of gainful employment and quickly reaching the ability to subsist by oneself. Acquiring Austrian citizenship marks the final point of a successful integration process.

The Bundesgesetz zur Integration rechtmäßig in Österreich aufhältiger Personen ohne österreichische Staatsbürgerschaft (Integrationsgesetz – IntG)“ as amended on 04.21.2020 repeats this definition in § 2 (1) and (2).

## ***Integration Measures***

Integration Measures consist of language training - Deutschkurse - for persons entitled to asylum and subsidiary protection status.

§ 4. (1) of the aforementioned law states that the federal government must support German courses for persons entitled to asylum and a subsidiary protection status up until the level A 2 according to the Joint Reference Frame for Languages. (2) a) Those courses must be offered by the Federal Minister for Europe, Integration and Foreign Affairs on the language level A 1. In those courses, values and orientation knowledge must be taught. Those courses are handled by the Austrian Integration Fund who can draw upon existing course providers. b) For the target group of persons entitled to asylum who are capable to work, beginning with the age of 15, German courses on the level A 2 must be offered by the Federal Minister of Labor, Social Affairs and Consumer Protection. In those courses values and orientation knowledge must be tackled.

§ 5. (1) explains that value and orientation courses must likewise be offered for the same target group. Also, those courses must be provided by the Austrian Integration Fund. (2) Value and orientation courses are to be offered as measures for the integration into the job market. (3) In the course of value and orientation courses, participants must be taught the democratic order and the basic principles deducible from it (basic principles of legal and civic order) as well as the rule for peaceful coexistence, the dignity of the person, equality of all persons, and the right of the individual to a self-determined life. (4) The German courses must cover the contents of the value and orientation courses, which must be deepened.

## ***Integration Agreement***

The integration agreement was first introduced in 2002 and consists of two modules building on one another.

Module 1 has the purpose to obtain knowledge of the German language for the deepening of the elementary use of language at the language level A 2<sup>73</sup> according to the

<sup>73</sup> The CEFR defines level A 2: “Can understand sentences and frequently used expressions related to areas of most immediate relevance (e.g. very basic personal and family information, shopping, local geography, employment). Can communicate in simple and routine tasks requiring a simple and direct exchange of information on familiar and routine matters. Can describe in simple terms aspects of his/her background, immediate environment and matters in areas of immediate need”.

common European Reference Frame for languages. Module 1 includes the impartation of the fundamental values of the legal and social order.

Module 2 serves the acquisition of knowledge of the German language for the independent use of language at the level B 1 according to the CEFR.<sup>74</sup>

A closer definition of the contents of module 1 and 2 shall be provided by the Federal Minister for Europe, Integration and Foreign Affairs.

§ 9. specifies that third-country nationals are obligated to complete module 1 after the first issuance of the residence permit. (1) This obligation must be brought to the attention of the third-country national as evidenced. (2) Third-country nationals must comply with this obligation within two years after being granted a residence permit. In consideration of the personal circumstances of the third-country national, the period for the obligation to comply can be extended upon application through notification. The extension must not exceed the period of twelve months at the time and defers subsequent deadlines. (3) For the duration of five years after the expiration of the validity of the last issued residence permit, already consumed periods of the obligation to comply are credited to the period of this obligation. (4) Module 2 is complied with when the third-country national: 1. provides proof from the Austrian Integration Fund of the successful fulfillment of the integration exam, 2. submits an equivalent proof of the successful compliance with the module, 3. has a certificate of graduation that is equivalent to the general university entrance qualification within the meaning of § 64, par. 1 of the University Act or to the graduation from a higher vocational school, 4. holds a residence permit, called “Rot-Weiß-Rot” card, or 5. holds a residence permit “residence permit – artists”.

Fulfilling module 2 includes module 1. Section 5 states that exempted from the obligation to comply, pursuant to section 1, are third-country nationals who, 1. until the end of the period of the compliance obligation are under age, 2. on the ground of their physical and psychological health, evidenced by a certificate from a medical officer, cannot be expected to fulfil this obligation, 3. declare in writing that their stay will not exceed three years within the next 24 months. This declaration must state the waiver of filing for another application of extension after the first extension application.

No. (6) explains that the competent authority can declare by decree that the third-country national, despite the submission of proof, does not fulfill the integration agreement due

<sup>74</sup> B 1 reads: “Can understand the main points of clear standard input on familiar matters regularly encountered in work, school, leisure, etc. Can deal with most situations likely to arise whilst travelling in an area where the language is spoken. Can produce simple connected text on topics which are familiar or of personal interest. Can describe experiences and events, dreams, hopes & ambitions and briefly give reasons and explanations for opinions and plans”.

to the lack of the necessary knowledge. The proof of the fulfilment of module 1 must not be older than two years at the time of applying for an extension procedure.

Module 2 of the integration agreement must be fulfilled at the time of the application for a residence permit. According to no. (2), module 2 is fulfilled when the third-country national: 1. submits proof from the Austrian Integration Fund that the integration exam was passed, 2. presents equivalent proof of the successful passing of the exam, 3. Is a minor, and in line with the general compulsory education obligation, attends elementary school or has attended it in the previous semester, 4. is a minor, and in line with the general compulsory education obligation, attends a secondary school and presents a positive evaluation in the subject “German” in the last issued annual report or report card and 5. can evidence five years of attending a compulsory school and has positively passed the subject “German” at the level of the 9<sup>th</sup> grade, or can present a positive evaluation in the subject “German – Communication and Society” in agreement with the graduation from compulsory school, 6. can present a positive graduation record in the subject “German” after at least four years instruction in the German language in a foreign secondary school, 7. possess a final apprenticeship examination certificate according to the Vocational Training Act, or a final vocational examination in accordance with the Silvicultural Vocational Training Act, and 8. was at least for two years enrolled in a post-secondary educational institution, took the subject German, and presents a proof of academic achievement of a minimum of 32 ECTS.

Section 1 does not apply to third-country nationals, which, 1. are minors who are not yet subject to compulsory education and 2. because of their physical and psychological health, evidenced by a certificate from a medical officer, cannot be expected to fulfil this obligation. As in the case of module 1, the competent authority has the right not to accept any proof if the third-country national did not fulfill module 2 because of the lack of the necessary knowledge.

### ***Integration Exam***

§ 11. clarifies that the integration exam is implemented nationwide on a uniform scale. According to no. (2), the exam for module 1 covers language and values. The exam determines whether the third-country national possess deeper knowledge of the German language for communication and reading texts of everyday life at the level A 2. The examination grade is “passed” or “not passed”. (3) The integration exam must be certified by the Austrian Integration Fund. (4) The Integration Fund, upon application, decides on the equivalence of a proof. (5) The Federal Minister for Europe, Integration and Foreign Affairs determines the

content of the exam, the examination modalities, and the regulations of the exam. (6) The Austrian Integration Fund can rescind the certificate during the period of validity if the integration exam does not comply with the ordinance referred to in (5). After a revocation, a new application for the issuance of a certification is at the earliest possible after six months.

The integration exam for module 2 is likewise implemented nationwide on a uniform scale. § 12. (2) follows par. (2) of the integration exam for module 1, replacing the level A 2 with B 1. The success of the exam, too, is to be graded “passed” or “not passed”. Exams that are not passed can be retaken. Reusing the matter of previous exams is not permissible. Sections (3) (4) (5) and (6) follow module 1.

### ***Integration Courses***

According to § 13., section (2), integration courses serve as preparation for the integration exam of module 1. They are offered by certified course providers on the basis of a cost sharing. The courses must in any case contain depend knowledge of the language for communication and reading, as well as everyday topics with civic elements and topics for the impartation of basic values of the legal and social order, in order to enable third-country nationals to participate in the social, economic and cultural life in Austria. (3) The content of the course, with respect to learning objectives, teaching method, the qualification of the teaching personnel, class hours, form and content of the certification of attendance, more detailed provisions on the conduct of the integration course, and the required documentation of the course providers is determined by decree of the Federal Minister for Europe, Integration and Foreign Affairs. (4) The Austrian Integration Fund can revoke the certification during the period of validity if the learning objectives, the teaching method or the qualification of the teaching staff do not comply with the regulations in no. 1, or if the regulations for the required documentation are grossly neglected. The certification can also be revoked if the course provider does not offer a certified integration course in twelve consecutive months. A new application for a certification can only be filed after the expiration of six months.

### ***Recent Revisions in the IntG 2020***

The revisions of the Bundesgesetz zur Integration rechtmäßig in Österreich aufhaltiger Personen ohne österreichische Staatsbürgerschaft (Integrationsgesetz – IntG), as amended on

04.23.2020<sup>75</sup>, are minor. The modifications and amendments in the IntG 2020 are the following:

In the section on integration measures, §§ 4 to 6, German courses, values and duty to collaborate, the following changes were made. § 4. (1) changes the language level A 2 in the IntG 2017 into B 1 and combines § 4. (1) and (2). § 4 (2a) is new and explains that persons who are entitled to language qualifying performances in line with the “Sozialhilfe Grundesetz”<sup>76</sup> are exempted from German courses. The rest of the amendments are minor, mainly pertaining to equivalent proofs.

In sum, integration legislation and the integration agreement are concerned with learning the German language as carrier of values and culture. Knowledge of the language is augmented with understanding the legal and social order of a democratic system on the bases of humanistic values and human rights.

<sup>75</sup> “Bundesgesetz Zur Integration Rechtmäßig in Österreich Aufhältiger Personen Ohne Österreichische Staatsbürgerschaft (Integrationsgesetz – IntG),” *Rechtsinformationssystem des Bundes*, (2017)

<sup>76</sup> Basic Law on Social Assistance.

## THEORETICAL FRAMEWORK

### *Integration is a process that develops overtime.*

The social phenomenon of the integration of immigrants has been a widely studied field.<sup>77</sup> Among the well-established notions of integration is that it is a process that develops over time.<sup>78</sup> American scholars have gathered from experiences of 19<sup>th</sup> and 20<sup>th</sup> century migrants from Europe that they encountered initial difficulties but overtime, their lives have improved. The key factors that allowed for this improvement are their acquisition of citizenship and the adoption of the host society's language, culture, and customs.

According to a study conducted by the European University Institute, the acquisition of citizenship is the highest standard of equal treatment.<sup>79</sup> Citizenship allows immigrants to enjoy the same rights, and at the same time gives them the same responsibilities as natives have. More importantly, citizenship gives immigrants the same weight in political participation.<sup>80</sup> Naturalized immigrants can exercise equal power in elections and politics. In a more practical sense, citizenship allows immigrants to enjoy full access to housing, employment, and education. Granting citizenship is also beneficial to the host society. It allows for more cohesion in society and creates a new sense of belongingness to the members of society.<sup>81</sup> With the increasing advantages of extending citizenship to immigrants, there is strong, compelling need for a change in the naturalization laws of host countries. The same study suggests that a fair and just system of naturalization must only ask of foreigners the same requirements as those it asks from its natives. In this way, citizenship becomes more "legitimate, proportionate, and effective for the integration of immigrants."<sup>82</sup>

The second factor that allows immigrants to improve their lives over time is the acquisition of language. According to José Alberto Diaz' theory of integration, one of the five dimensions of integration is communicative integration. Communicative integration refers to the immigrant's participation in the communicative structure of the host country.<sup>83</sup> The theory

<sup>77</sup> Jose Alberto Diaz, "Choosing Integration: A Theoretical and Empirical Study of the Immigrant Integration in Sweden" (Dissertation, 1993).

<sup>78</sup> Rahsaan Maxwell, "Evaluating Migrant Integration: Political Attitudes Across Generations in Europe", *The International Migration Review* 44, no. 1 (2010), 25-52.

<sup>79</sup> Rainer Bauböck et al., "Access to Citizenship and Its Impact on Immigrant Integration," *European Summary and Standards*, accessed 2020.

<sup>80</sup> Ibid.

<sup>81</sup> Ibid.

<sup>82</sup> Ibid.

<sup>83</sup> Farnaz Nazir Chauhdry, "Integration through Language Learning," *Psychology Department*, (2016).

posits that to be able to participate in the communicative structure of a country, one must learn the language and at the same time be able to consume mass media.<sup>84</sup> The acquisition of the host countries' language has been in the center of European integration policies. Likewise, the immigrant's proficiency in the host country's language is seen as measurement of integration.<sup>85</sup> The acquisition of the host country's language, indeed allows immigrants to participate in the activities of society, however, what is often criticized is the way language is taught.<sup>86</sup> In recent years, the increasingly negative perception on immigrants lead some politicians to put the language requirement in a negative light.<sup>87</sup> They have used the difference in language between immigrants and natives as a legitimate concern. This reinforces the negative perception of immigration and raises the question of the need for more integration.<sup>88</sup>

There is a common notion that a host country with higher language proficiency requirement will have a more successful integration process. The underlying assumption is that the host country has stricter laws concerning the language acquisition of immigrants. It follows that when members of society speak a common language, tension between different groups are lessened but not eliminated.<sup>89</sup> However, a study conducted by the British Council argues otherwise.<sup>90</sup> An online survey conducted in all EU countries has concluded the opposite: countries that have lower language proficiency requirements have a more favorable integration process. Sweden received one of the highest scores (80-100) on the favorability of integration. Sweden requires a very low level of language proficiency and does not put any financial burden on the immigrants with regards to learning the language. This holds true with other EU countries. Countries that score low are countries that have a stricter language proficiency requirement and leave the burden of learning to the immigrants themselves.<sup>91</sup>

Aside from the acquisition of citizenship and language, culture and customs are also deemed to be important factors of integration. The influx of immigrants is seen as a threat to the cultural cohesion and identity of a country.<sup>92</sup> The native population shares a deep sense of history that is expressed through shared customs and traditions. Immigrants, having different

<sup>84</sup> Diaz, "Choosing Integration: A Theoretical and Empirical Study of the Immigrant Integration in Sweden"

<sup>85</sup> David Mallows, ed., "Language Issues in Migration and Integration: Perspectives from Teachers and Learners," *British Council*, 2014.

<sup>86</sup> Ibid.

<sup>87</sup> Ibid.

<sup>88</sup> Ibid.

<sup>89</sup> Chauhdry, "Integration through Language Learning."

<sup>90</sup> Mallows, "Language Issues in Migration and Integration: Perspectives from Teachers and Learners."

<sup>91</sup> Ibid.

<sup>92</sup> Samuel Scheffer, "Immigration and the Significance of Culture" (*Philosophy & Public Affairs* 35, no. 2 (2007), 93-125

histories and customs and traditions, are perceived to agitate the well-established fabric of society. The two most obvious political responses to this perceived threat are either to allow for cultural division, i.e. considering the native culture to be above the culture of immigrants, or to move forward as a pluralistic and multicultural society.<sup>93</sup> Both of these responses have substantial effects on the society at large. The first response, though favorable to the native population, might lead to great unrest in the immigrant population. Favoring one culture over the other and imposing the native culture on immigrants will create the opportunity to further disenfranchise immigrants and entrench the integration efforts. The second option, to move forward as a pluralistic and multicultural society, is, in theory, the relative best option. However, it is quite a far reach. First, as a practical matter, it will need an extremely strong political will to convince the native population to accept this new reality. Furthermore, the path towards a pluralistic and multicultural society will require a long period of time. What is required, therefore, are institutionalized mechanisms to lead to such a society.

In summary, this theory posits that integration is indeed possible. It requires the key factors of citizenship, language, and culture. Immigrants must be awarded with citizenship, given the support to acquire the language, and have the opportunity to learn and share culture. The challenges that these measures imply are how the government will provide for these opportunities in the fairest way possible without creating tensions between the native and the immigrant population. A too lenient policy could lead to many negative outcomes; one might be a negative reaction from the native population, leading it to question their place and importance in society. On the other hand, a too restrictive policy creates an oppressive environment for immigrants who have left their home in search for a better life. It could lead to an irreversible social disparity between the two groups.

***Integration depends on the mutual efforts of immigrants and the native population.***

The Migration Policy Institute has defined integration as the process by which immigrants are accepted into society as individuals and as groups.<sup>94</sup> This definition presupposes that there is an entity that is accepted and another separate entity that accepts. This theory posits that for integration to commence and eventually be successful, interaction between the two populations must be centered on reciprocity. Not a reciprocity of hostility but

<sup>93</sup> Ibid.

<sup>94</sup> Penninx, "Integration: The Role of Communities, Institutions, and the State".

reciprocity of acceptance. The native population, made up of the government and citizens, must create an environment that is conducive for immigrants. It is essential for the government to put policies in place to allow immigrants to be active members of society. The government, both local and national, and in coordination with NGOs and other actors, must strive to create effective policies and laws.<sup>95</sup> The integration policies that would be put into place must be able to address the present and future predicaments that go with the challenging endeavor of integrating immigrants. As for the citizens, they must maintain an atmosphere free from discrimination and oppression. The host society must be able to anticipate and accommodate the different cultures within its territory.

The host country, especially its government, is often perceived to be the main driver of integration.<sup>96</sup> This is true, though only to a certain extent. The host country dictates and determines the field wherein immigrants are able to move. Their laws and policies determine the future of immigrants. However, the immigrants themselves must also act accordingly for the host country's efforts to bear fruit. Immigrants are expected to abide by the laws of the host country and to respect their customs and traditions. Furthermore, immigrants must also actively participate in the integration efforts provided by the government. Ultimately, within favorable circumstances, immigrants will be able to contribute to the economy of the host country.

The above-mentioned theory of reciprocal relationship between host and immigrant could be faulty as well. The host country, i.e. the native citizens, and immigrants do not have equal footing in a lot of aspects. First and foremost, immigrants arrive in a foreign country with the goal of improving their lives. This, by definition, puts immigrants in a disadvantaged position. They do not have the same tools - education and skills - to competitively participate in the labor market.<sup>97</sup> Additionally, they are heavily dependent on government assistances such as housing, healthcare, and other welfare benefits. This dynamic puts immigrants in a cumbersome situation. On top of these, immigrants must navigate their way in an unfamiliar place, often not being able to speak the language. Second, immigrants are often confronted with discrimination.<sup>98</sup> The discrimination might not be actively carried out but the result of an underlying prejudice against those who are different. This is observable through the attitudes and interactions of the native population with immigrants.

<sup>95</sup> "Managing the Refugee and Migrant Crisis: The Role of Governments, Private Sector and Technology," *Global Crisis Centre*, (2017).

<sup>96</sup> Penninx, "Integration: The Role of Communities, Institutions, and the State".

<sup>97</sup> Lawrence Kahn, "Immigration, Skills and the Labor Market: International Evidence", *Journal of Population Economics*, 501-34.

<sup>98</sup> René Flores, "The Resurgence of Race in Spain: Perceptions of Discrimination Among Immigrants", (2015).

The two theories presented above on the nature of integration assume that immigrants possess legal status, i.e. they have immigrated to another country neither as refugees nor as asylum seekers. Without this assumption, the role of the government will be drastically different.

The purpose of these theories to the study at hand is that they could provide some explanations to the results of the survey. These theories presume that immigrants who have been in a host country longer would have a more positive view on the country's integration efforts, including its integration policies. In the next section, the survey results are presented. The possibility of these theories to be inapplicable or even contrary to the results, is not disregarded. These theories are only one perspective to interpret the results and must not be taken to be the prime resource of explanation.

## METHODOLOGY

In the pursuit of understanding Filipino migrants' perception of Austrian Integration policies, this study employs both quantitative and qualitative research designs. The quantitative research design refers to the systematic empirical investigation of an observable phenomenon.<sup>99</sup> This study uses data collected from a number of individual respondents in a single time period. Furthermore, responses are converted to numerical data and are then interpreted. Lastly, data are analyzed against pre-existing theories and conclusions are drawn from there. Additionally, qualitative interviews are also used to gain in-depth insights on immigrants' integration experiences.

The research designs' aim is to gather data on the experiences of Filipino migrants with the different integration policies of Austria. From these experiences, an overall perception is expected to be revealed.

### ***Data Collection***

The primary data collection tool used in this study is a survey. The survey is designed to gather information on Filipino immigrant's perception on the integration policies of Austria. The survey made use of a combination of Binary Choice questions, Multiple Choice questions, Likert Scales, and Short Answer questions that pertain to previous Binary Choice questions. These different forms of gathering information were used to effectively lead to an understanding of the perception of the respondents.

Given the extra-ordinary circumstances of the current health crisis, the survey was disseminated online. The survey was rendered through an online software<sup>100</sup> and though the original plan was to distribute hardcopy surveys, the online survey proved sufficient. The survey was distributed through an online Facebook group, "Filipino Community in Vienna, Austria" with 3,600 members. The private Facebook group with members composed of Filipinos in Austria was the best platform to gather data. There are limitations to this process: the risk of having respondents not having the correct profile, and that the respondents were limited to those with internet access. As expected, the survey turn-out was below than

<sup>99</sup> Lisa Given, ed., "The SAGE Encyclopedia of Qualitative Research Methods," in *The SAGE Encyclopedia of Qualitative Research Methods*, (2008).

<sup>100</sup> Google Forms

originally planned, but nonetheless, the responses were able to provide valuable data for the study.

The questionnaire<sup>101</sup> started with asking respondents when they moved to Austria. This question is necessary to group respondents and to determine which integration policies were present and applicable at the time of their immigration. The following questions pertain to their immigrant status. Respondents were asked whether or not they are Austrian citizens and/or have a Residence Permit. This question indicates whether or not certain integration policies apply to them. Afterwards, respondents were asked whether or not they are aware of the different integration policies of Austria, those with a positive response were then asked how they were able to learn about these policies. The following section of the questionnaire concerns the involvement of the Austrian government, and whether or not respondents perceive the Austrian government to be helpful with any concerns they may have as immigrants. This question is necessary to determine whether or not respondents perceive the government to be helpful in their integration. The questionnaire also included questions regarding those services of the government, i.e. processing of documents, German courses, value and orientation courses etc., that integration policies guarantee. The respondents were further asked whether or not these services were made available to them and if they made use of those services. This section concluded with a Likert scale, assessing the respondent's overall assessment of the services guaranteed by Austrian integration policies. The respondents were then asked whether or not they think that this assistance was sufficient.

The succeeding section of the questionnaire involves the Integration Agreement. The first question of this section asks whether or not respondents had to sign such an agreement. It was followed by a Likert scale assessing how necessary the respondents think signing this agreement is. Following this, the respondents were asked if they have encountered any problems with the different policies. This question aims to uncover personal experiences that the respondents had regarding these policies. The respondents were also asked whether or not they think that Austrian integration policies discriminate in any way and lastly, through a Likert scale, the respondents were asked to give their overall assessment of the integration policies of Austria.

The questionnaire was designed to be able to assess the respondent's personal perception of integration policies in Austria. Furthermore, these specific questions were included in the questionnaire to show personal experiences that respondents may have with

<sup>101</sup> See Attachments for questionnaire sample

regards to these policies. Given that perception highly relies on actual experiences, this questionnaire was designed to direct respondents to consider their personal encounter with integration policies of Austria.

This study focuses on Filipino immigrants in general. Therefore, there was no apparent need to categorize respondents based on age, gender, income, marital status, etc. The other limitation of this questionnaire is that it does not consider the reason of their movement to Austria which could be relevant to their perception of the integration process.

As for the interview, interviewees were selected based on their survey answers. Interviewees with different experiences were selected in order to gather insights from all perspectives. The questions asked to the interviewees are similar to those in the questionnaire and insights from the interviews are used to develop arguments in the analysis.

### ***Target Group***

The sampling population of this study are first-generation Filipino migrants. First-generation migrants refer to foreign-born residents who have relocated and possibly became citizens or permanent residents in a new country.<sup>102</sup> In the context of this study, first-generation migrants refer to Filipinos not born in Austria but who have immigrated and are currently residing in the country. First-generation migrants have unique integration experiences. According to Rahsaan Maxell, the disruptive process of leaving one's home country and navigating an unfamiliar culture necessitates first-generation migrants to actively participate in Austria's integration efforts.<sup>103</sup> It could be argued that the integration into Austrian society is the utmost priority of first-generation migrants once they arrive in the country. With this, first-generation migrants provide significant judgement on the integration policies of Austria.

Within the allotted timeframe of 3 weeks, the survey was answered by 80 respondents. As mentioned, respondents are members of a Filipino community's Facebook group. Additionally, three respondents were interviewed.

<sup>102</sup> Maxwell, "Evaluating Migrant Integration: Political Attitudes Across Generations in Europe", 26.

<sup>103</sup> Ibid.

## RESULTS AND ANALYSIS

The results and analysis of the survey are presented in this chapter. Responses from the survey are expressed through a simple statistical model that allows texts to be transformed into meaningful data. Data are summarized first, through a simple cross-tabulation method of subgroups, after which, percentages of responses are calculated. The first part of this chapter presents the summary of the data collected from all respondents. The second part is a bivariate analysis that focuses on five independent variables.

### Part I

**The majority of respondents, 80%, say that they are aware of the integration policies of Austria.**

Assessing the knowledge and familiarity of the respondents of the integration policies of Austria provides a good background to the study. It provides an overview as to how familiar Filipino migrants are with the integration policies of Austria. More interesting are the respondent's answers to question 4.1. According to the respondents, most of them learned about the integration policies of Austria online. Aside from the ÖIF (*Österreichischer Integrations Fonds*) Website, respondents learned about the policies from other Austrian government websites. This tells us of the strong efforts the Austrian government exerts to disseminate information online. Additionally, it could be said that the government has been effective in reaching out to a wider audience as opposed to traditional methods.

**The majority of the respondents say that the Austrian government has helped them with concerns they had/have as an immigrant.**

As seen in Fig. 5, 87.5% of immigrants have answered yes. This reveals that respondents have favorable experiences with the Austrian government and perceive the government as a helpful institution regarding concerns relating to their status as immigrants. It could also be implied that the majority of respondents have a favorable relationship with the government. According to the Migration Policy Institute, the host government, among others,

carries the heavy responsibility of providing documents and services for immigrants.<sup>104</sup> The government is also tasked to regulate and determine the legality of the status of immigrants. These responsibilities do not only require substantial and specialized resources but are subject to public scrutiny. A government is first and foremost accountable to its constituents, but, to some extent, also accountable to the international community.

In summary, respondents deem the Austrian government to be helpful and reliable in providing for their needs as immigrants.

**The majority of respondents say that the Austrian government was helpful in their acquisition of documents relevant to their status as immigrants.**

An overwhelming majority of the respondents (91.25%) have answered yes. The Austrian government has been effective in providing Filipino immigrants with the necessary documents they need. These documents include permits, i.e. residence, business, identification cards, etc. Fig. 6.1. shows that the majority of respondents assess the government's provision of documents as Very Good.

**The majority of respondents say that the Austrian government was helpful in providing services they needed as immigrants.**

74 out of 80 respondents say that the Austrian government provided them with the necessary services they need as immigrants. These services include German courses, values and orientation courses, housing assistance, psychological counselling, and others<sup>105</sup>. These services are essential to the integration process of immigrants and as the survey reveals, the majority of respondents have availed of these services.

According to Fig. 7.1., the service that is most utilized is the language courses. 88% of the respondents say that they have availed of German courses from the government. There is, however, an abundance of literature that criticizes the government's preoccupation with the immigrant's acquisition of language. Authors have claimed the most of the government's efforts towards immigrant integration is significantly geared towards language acquisition. According to Permoser and Rosenberger, Austrian integration policies have always given

<sup>104</sup> Penninx, "Integration: The Role of Communities, Institutions, and the State".

<sup>105</sup> Nationaler Kontaktpunkt Österreich, 2005, 49-57.

emphasis to the importance of learning German. According to the two authors, the introduction of the Integration Agreement gives further proof to the government's efforts to ascertain that immigrants have acquired language proficiency. Though the authors find value in the immigrants' language proficiency, they criticize its apparent importance over other services such as education, health, housing, etc.<sup>106</sup>

**The majority of respondents say that the Integration Agreement (*Integrationsvereinbarung*) is Very Necessary.**

As discussed in the background chapter, the Integration Agreement was a tool initiated by the government to strengthen the commitment of immigrants in the process of their integration. The agreement is a piece of document that is signed by the immigrant and it states that the immigrant must achieve a certain level of German proficiency within a specific timeframe to be able to stay in the country.<sup>107</sup> The introduction of this agreement, which primarily focuses on language proficiency, originated from the FPÖ [Freedom party of Austria]. This policy was part of its plan to promote restricted immigration to Austria.<sup>108</sup> The language requirement affects immigrants from third countries (non-EU countries) and the language level has increased overtime. In 2002, immigrants were only required to acquire and prove the A1 level of German language proficiency, but beginning with 2005, it was increased to A2. This requirement must be completed within a timeframe of 5 years, after which the immigrant could be deported.

The survey reveals that Filipino immigrants, unlike many critics<sup>109</sup>, believe that the Agreement is necessary in this form. More so, it could be said that respondents agree with the ascendancy of language acquisition. A plausible explanation could be that immigrants have first-hand experiences on the importance of acquiring the language. Furthermore, a correlation could be made with the immigrant's perception of the Integration Agreement and Filipino values. As mentioned in the previous chapter, there are values that are deemed to be universal to all Filipinos. One of the most notable value is known as "*utang na loob*" or debt of gratitude. It could be argued that this value contributes to the positive attitude of Filipinos towards the

<sup>106</sup> Julia Mourão Permoser, et.al, "Integration Policy in Austria", (2012), 51.

<sup>107</sup> NAG (Niederlassungs- und Aufenthaltsgesetz), "Bundesgesetz über die Niederlassung und den Aufenthalt in Österreich", (2005), paras.14-16.

<sup>108</sup> Permoser, et.al, "Integration Policy in Austria", 47.

<sup>109</sup> Bernhard Perchinig, "The Integration Agreement in Austria – from Symbolic Policy to Restrictive Practice", *The International Centre for Migration Policy Development (ICMPD)*, (2012).

agreement. The Austrian integration efforts could be considered as debt that must be responded with gratitude.

**The majority of respondents are Very Satisfied with the Integration Policies of Austria and perceive them to be Very Effective in addressing their needs as immigrant.**

41.25% of respondents say that they are very satisfied with the Integration Policies of Austria, while 27.50% say that they are satisfied. Similarly, the majority of the respondents, 41.25% of respondents believe that the integration policies have been effective in addressing their needs as immigrants.

The positive assessment of the respondents could be caused by many factors. As expressed in the previous questions, respondents were satisfied with the government's provision of documents and services that allowed them to integrate into society. They have received the necessary tools that they deem to be of relevance to their integration into Austrian society. Another possible factor could also be attributed to the values of the Filipinos themselves. Though having different experiences, the shared values of Filipinos could have allowed them to perceive the Austrian integration efforts in a similar light.

Overall, there is no single factor as to how and why respondents are deeming integration policies as satisfactory and effective. However, it could be inferred that their experiences have led them to positive perception.

**The majority of respondents have not experienced any problems with integration policies in Austria.**

The majority of respondents have not experienced any problems with the integration policies in Austria. But those who have said that they have encountered problems made mention of the following issues: there were too many, the response time was too long, the instructions were unclear, and there was a language barrier between themselves and officials. Though the number of respondents who did encounter problems with the integration policies are significantly less than those who have not, their experiences could reveal the possible shortcomings of the policies and the integration process in general. The problems that were enumerated might not have been caused by the policies themselves, but along the line of the process, shortcoming and weaknesses are bound to exist.

That respondents have encountered problems could lead to the assumption that Austrian Integration policies could still be improved. As mentioned above, although an overwhelming majority of the respondents have a very positive perception of the integration policies, the few who have encountered problems provide significant insights to the reality of the experience of Filipino immigrants.

**The majority of respondents do not think that Austrian Integration Policies should be changed.**

73.75% of respondents do not think that Austrian Integration policies should be changed. However, the 26.25% that do, have said that the following changes should be made: the medium of communication should be changed from German to English, the processing time of documents should be quicker, and the amount of requirements should be lessened. Among the different responses, the most notable is the first. The presence of a language barrier between immigrants and officials has been a recurring issue.

A good number of respondents have noted that they have had difficulties in their first years in Austria because of the language barrier. Despite the German courses offered, respondents still find it difficult to navigate through the different steps and processes they need as immigrants.

**The overall assessment of respondents of the Integration Policies of Austria is inconsistent with their assessment of the different factors of the integration process.**

As seen in Fig. 14, the number of respondents who have rated Austrian Integration policies as “Very Good”, “Good”, and “Neutral” do not overwhelmingly differ. The assessment of the majority of respondents are spread across the three-point values. However, as seen in the previous question items, the significant majority responds positively. Even though the responses to the previous questions are positive, the overall assessment of the respondents could reveal, perhaps, that there are certain areas of the integration process that were not included in the survey. There could be other factors that have led to a disparity of assessments.

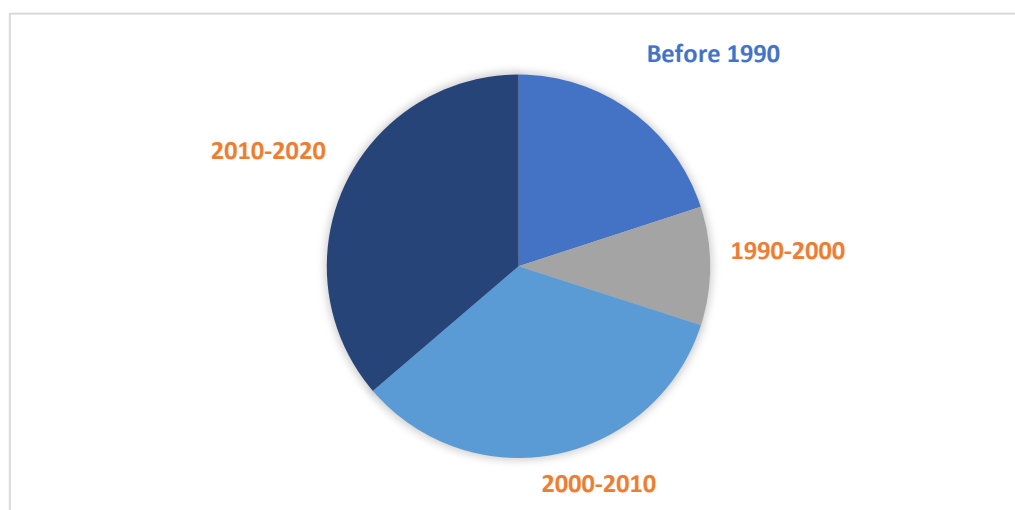
## Part II

The second part of this section is a bivariate analysis wherein several variables are juxtaposed with the immigrant's perception of Austrian integration policies. The variables that are considered are: (1) year of arrival in Austria, (2) legal status, (3) German language acquisition, (4) awareness of policies prior to the conduction of the survey, and (5) Integration Agreement. The bivariate analysis aims to uncover any relations, connections and correlations between the independent and dependent variables.

### 1. Year of immigration to Austria

Austrian Integration policies have changed overtime. The policies and laws have evolved, and the social and political climate have changed. Those changes result in the different experiences of immigrants in terms of their integration: immigrants who have immigrated to Austrian in the 90s will not have the same experience as those who have recently immigrated. Furthermore, generational differences could also contribute to the different experiences of immigrants. It is interesting, therefore, to cluster respondents by their year of immigration and to study whether or not this variable affects their perception of Austrian integration policies in any way.

*When did you immigrate to Austria?*



Based on three questions, (1) How satisfied are you with the integration policies of Austria?, (2) How effective are the integration policies of Austria in addressing your need as

an immigrant?, (3) What is your overall assessment of integration policies in Austria?, the data have shown that there is a pattern in the perception of respondents who have immigrated to Austria in different years.

Respondents who have moved to Austria before 1990 have a relatively positive perception of integration policies. 60% of them answered that they are very satisfied with the integration policies of Austria. Similarly, 53.3% of them believe that the government's integration policies have been effective in addressing their needs as immigrants, and lastly, 53.3%, gave a rating of Very Good as their overall assessment of the policies. Interestingly, respondents that moved to Austria between 1990-2000 have a slightly lower rating and those who moved to Austria between 2000-2010 have an even lower rating. The downward trend, however, changes course with respondents who moved to Austria between 2010-2020. There is an observable increase in the number of respondents who moved to Austria between 2010-2020 who gave the highest rating to the three questions considered.

There are several factors that could have led to this phenomenon. Based on the background provided in the earlier chapters, the years before 1990, even as early as 1970, were the prime years of immigration of Filipinos to Austria. Those were the years when a demand for skilled laborers from the Philippines existed. Furthermore, it could also be argued that immigrants in these years have a more positive outlook on their status as immigrants because they could have felt that they were needed and valuable members of the host society. In the same light and given the developing negative sentiments towards immigrants, respondents who have moved to Austria between 1990-2000 and 2000-2010 might have had different experiences than those of earlier immigrants. Additionally, they might not have the same positive feeling to be valuable members of the society.

Another plausible explanation is based on the first theory elaborated in the previous chapter. According to literature, there are reasons to argue that immigrants who have been staying in the country longer have a more positive perception of the integration efforts of the government. As a reiteration, this theory was based on the fact that immigrants who have been living in the host country longer had enough time to acquire citizenship and adopt the society's language, culture, and customs which are the necessary tools for integration. This theory holds true based on this survey; however, it is insufficient to understand why there has been a slow increase in the positive perception of respondents who moved to Austria between 2010-2020. A study conducted by the European Commission in 2017 has gathered data from 25 European countries. It found that the majority of Europeans perceive immigrants to be helpful in "filling jobs in the country for which it's hard to find workers" and to be

enriching the country's cultural life.<sup>110</sup> Additionally, the study found that the majority of Europeans feel comfortable having social relationships with immigrants.<sup>111</sup> These findings could lead to a clarification as to why respondents who have moved to Austria in the recent years have an improved perception of the country's integration efforts as opposed to those who arrived earlier.

In the comparison of different Austrian legislation that pertains to immigrants' integration, it is noticeable that the laws have evolved up until stipulating the final Integration Agreement. The most apparent difference is the increase in requirements such as in the required German language level. The laws over the years have become more sophisticated and complex. Nonetheless, the necessary tools for integration of immigrants has always been well-provided by the government. More so, immigrants are granted reasonable protection while being bound to just requirements for their stay in the country. Though the laws have changed in substance, it is challenging to conclude whether or not the laws have affected immigrants' perception of Austrian integration policies. Nonetheless, this study is worth pursuing.

In summary, the disparity of responses from immigrants belonging to different subgroups could be explained by several factors: (1) public perception of immigrants and integration in general and (2) duration of their stay in Austria.

## 2. Legal status – citizenship, resident's permit

The respondent's legal status is the second independent variable to be analyzed. Understanding the relationship between the immigrant's legal status and their perception of integration policies could lead to further insight on the importance of citizenship in one's integration process. Acquiring citizenship is the "highest standard of equal treatment"<sup>112</sup> as it guarantees the same rights and privileges to immigrants as it does to the majority of the population. Citizenship, aside from the social benefits, allows immigrants to be active members of the political affairs of the country. Consequently, this requires politicians and decision-makers to be accountable to the new members of society and the same time, it encourages the major population to see immigrants as equals.<sup>113</sup> With this, the acquisition of citizenship is a positive element to the immigrants' integration process. Therefore, it is logical to presume that

<sup>110</sup> Ibid.

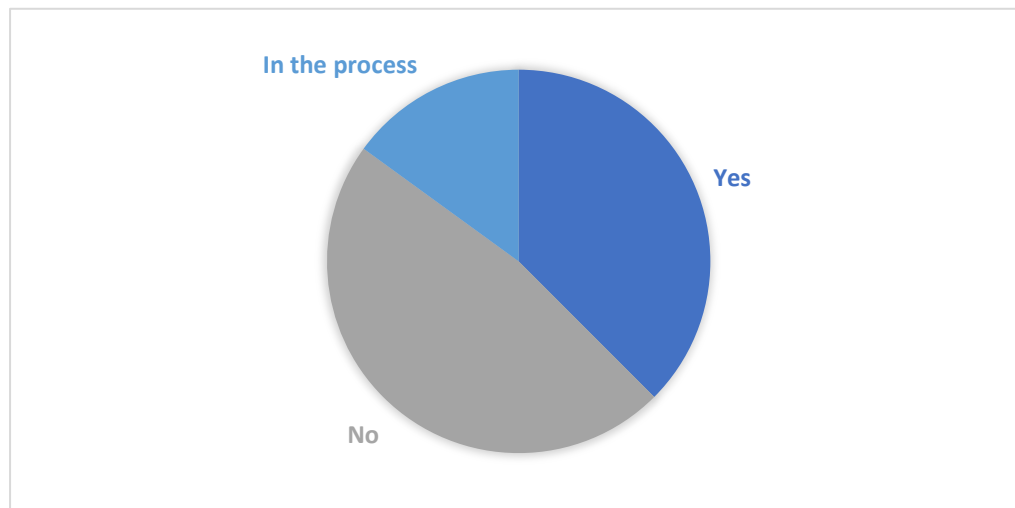
<sup>111</sup> Ibid.

<sup>112</sup> Bauböck et al., "Access to Citizenship and Its Impact on Immigrant Integration," 40

<sup>113</sup> Ibid.

immigrants who have acquired citizenship will perceive the integration process more positively than those who have not. The survey, however, does not reflect the positive relationship of citizenship and a favorable perception towards integration policies.

*Are you an Austrian Citizen?*



Among the total number of respondents, 30 (37.5%) have acquired Austrian citizenship, 38 (47.5%) have not, and 12 (15%) are in the process of acquiring. The majority of respondents are not Austrian citizens. Among the respondents who are Austrian citizens or have acquired Austrian citizenship before answering the survey, 40% have rated Austrian integration policies as Very Good, 20% as Good, 23.33% as Neutral, 3.33% as Bad, and 3.33% as Very Bad. The data show that the majority of respondents that carry Austrian citizenship perceive Austrian integration policies as positive. On the other hand, among the respondents who are not Austrian citizens, only 26.32% have rated Austrian integration policies as Very Good. The majority of the respondents, 36.84%, have rated Austrian integration policies as Good. Though the difference in rating between citizens and non-citizens is minimal and only between the top two ratings, the data still provide insights on the contributions of carrying the citizenship of the host country to immigrant's perception of integration policies.

In the theoretical framework, citizenship potentially leads to a positive integration experience. Citizenship guarantees equal rights and privileges to immigrants and the rest of the population. It is logical, therefore, that immigrants who have acquired citizenship would perceive Austrian integration policies more positively than those who do not. Immigrants who carry Austrian citizenship enjoy more rights and benefits than those who do not. However, the data shows that there is no difference in the perception of immigrants who have acquired citizenship with immigrants who are non-citizens. One plausible explanation for this result is

that both citizens and non-citizen immigrants are treated equally in their integration process. Both are given equal treatment, identical tools, and both have to go through the same process with the same requirements and measures. Furthermore, it is also possible that there are no significant differences whether or not immigrants are citizens. Citizenship, within the scope of integration, could be a mere legal status and not have any substantial bearing to the immigrant's integration experience.

### 3. German language acquisition

According to the European Parliament, acquiring the language of the host country is necessary for successful integration.<sup>114</sup> Language allows for an intercultural dialogue between immigrants and the majority of the population which prevents an ethnic, religious, and cultural divide.<sup>115</sup> Furthermore, language acquisition gives immigrants the basic tool to participate in the society. Though the European Charter for Regional or Minority Languages gives emphasis to the importance of recognizing “minority languages as contributory to the diversification of cultural heritage”<sup>116</sup>, it is still imperative for immigrants to acquire the language of the host society for it provides entry to reliable employment and education.

The majority of the integration policies of EU members prioritize the acquisition of language. Some countries require immigrants to have reached a certain level of language proficiency before immigrating, while others require this proficiency within the first years of immigration. Giving priority to language acquisition is warranted given that it allows immigrants to navigate the new society they are in. However, it is often criticized that the financial burden of language lessons and courses are left to the immigrant's themselves. This gives immigrants, who do not have the financial capacity, a disadvantage and leads to inequality in integrating. The Austrian government, with the help of the Integration Fund provides financial assistance to immigrants for their German language courses. Immigrants who avail of German language courses provided by the government enjoy subsidized courses. In this context, immigrants who have availed of German courses from the government, arguably, perceive integration efforts to be positive. Being able to rely on the host government

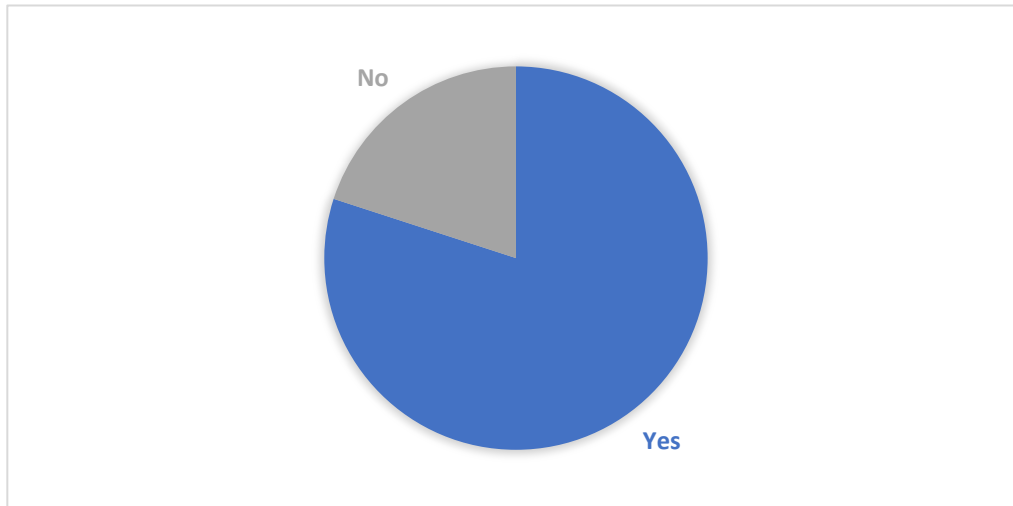
<sup>114</sup> Edna Muliro, “Language – An Important Tool for Integration,” *European Parliament Directorate - General for Translation*, (2019).

<sup>115</sup> Ibid.

<sup>116</sup> Ibid.

to assist immigrants in acquiring the basic tool to integrate contributes to this positive perception. The survey data support the above-mentioned hypothesis.

*Did you avail of German language courses provide by the Austrian government?*



Among the 74 respondents who have availed of the different services provided by the Austrian government in relation to its integration efforts, 80% have availed of German language courses, while 20% have not. Among those 80%, 42.5% of them perceive Austrian integration policy positively. Among the 20% of respondents who have not availed of German courses from the government, only 26.7% perceive Austrian integration policy in a positive manner. The data shows that those who availed of the German courses provided by the government perceive Austrian integration policies in a more favorable way than those who have not.

The results of the survey agree with the theoretical framework. Providing the basic tool for integration, language, allows immigrants to have a more positive integration experience. The Austrian government is able to provide subsidized German language courses through international and national funding.<sup>117</sup> Most of the international funding of the Austrian integration efforts come from the European Union. The Asylum, Migration and Integration Fund (AMIF) of the EU was established to “promote the efficient management of migration flows and the implementation, strengthening, and development of a common Union approach to asylum and immigration”<sup>118</sup>. The AMIF provides €94.61 million to Austria, 45% of which

<sup>117</sup> “Governance of Migrant Integration in Austria,” *European Commission - Migrant Integration and Good Practices*, (2019).

<sup>118</sup> Ibid.

is allocated to the country's integration efforts.<sup>119</sup> Furthermore, the Austrian AMIF program includes "language and values education, labor market integration, and analysis of integration through indicators"<sup>120</sup>. Additionally, the European Social Fund (ESF) contributes €442 million to the Austria integration efforts.<sup>121</sup> Other EU funds that support the integration of immigrants in Austria are ERASMUS+, European Regional Development Fund (ERDF), Fund for European Aid to the Most Deprived (FEAD), and European Agricultural Fund for Rural Development (EAFRD). Though these funds do not directly contribute to German language courses, they have substantially assisted immigrants in their integration. Aside from international funding, the Austrian integration efforts are also financed by the National Integration Grants, the Federal Ministry of Europe, Integration and Foreign Affairs, and the Federal Chancellery, Department for Arts and Culture, among others.

The funding that the Austrian government receives for the integration of immigrants is efficiently used to provide subsidized services such as German language courses. By availing of subsidized German language courses, immigrants witness the active involvement of the government in their integration. In other words, immigrants do not feel that they are left on their own to successfully accomplish their integration. Being able to physically see the government's efforts to immigrants' integration leads to a positive perception of Austrian integration policies.

#### 4. Awareness of integration policies

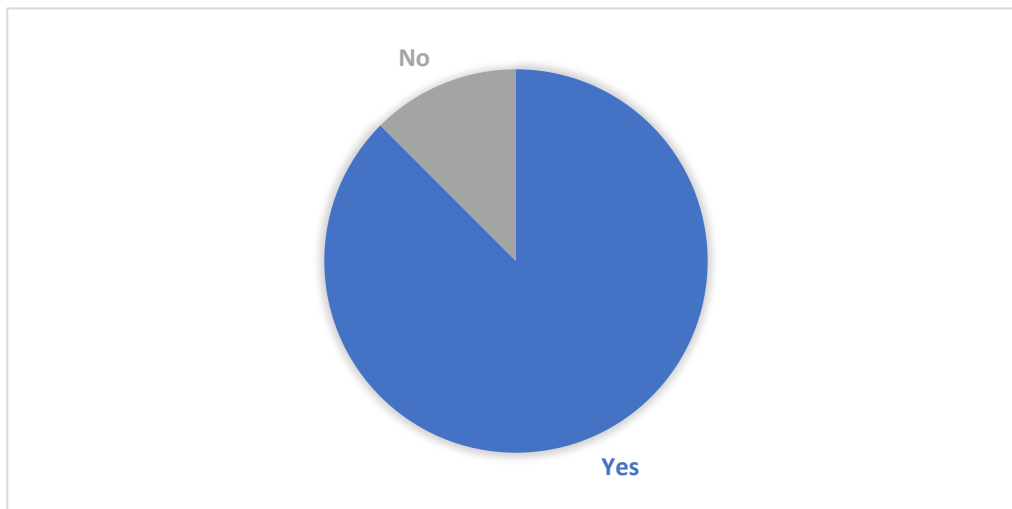
The immigrants' awareness of the integration policies of Austria provides insights into the efforts of the government in disseminating information. The more the immigrants are aware of the different policies, the more effort the government puts into spreading this information. Policies and laws are often published, but too, are often not accessible to the public. The government's efforts in making certain that immigrants are aware of the different requirements and processes relating to their integration can influence how immigrants assess the government's involvement and commitment to helping immigrants integrate. A more involved government could give immigrants a more positive outlook in the integration process. The relationship of immigrant's awareness and perception of Austrian integration policies is examined below.

<sup>119</sup> Ibid.

<sup>120</sup> Ibid.

<sup>121</sup> Ibid.

*Are you aware of any integration policies of Austria?*



Among the 80 respondents, 70 (87.5%) are aware of integration policies of Austria, while 10 (12.5%) have answered in the negative. Among respondents who have claimed that they are aware of the integration policies of Austrian, the majority perceive these policies as positive. Those who have claimed that they are not aware of any integration policies have similar ratings for their overall perception of Austrian integration policies. The data reveal that awareness or knowledge of integration policies do not greatly affect the immigrant's perception of Austrian integration policies. A plausible explanation for this is that the government is very much hands-on all throughout the integration process. Furthermore, it could also be that the Austrian government is very effective in keeping immigrants on track and steadfast in their integration process. Despite not being aware of the policies per se, immigrants are still able to have a positive integration process.

The result of the survey does not, however, suggest that the government should not pay attention to disseminating information on their integration policies. Publicizing information is of great value to research and it gives potential immigrants a good background of the situation of immigrants in the country.

## 5. Integration Agreement

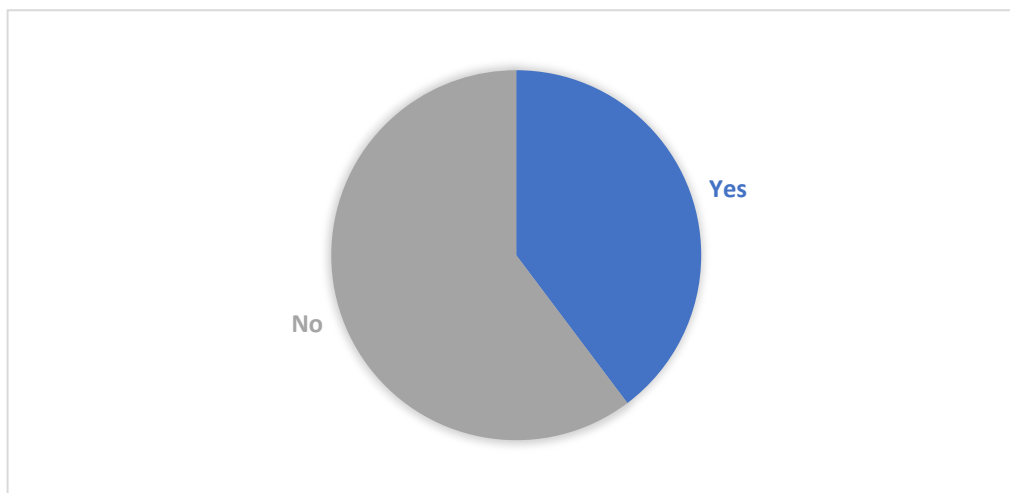
The Integration Agreement entered the Austrian integration policy in 2002 under the coalition government.<sup>122</sup> The introduction of the Agreement aimed to strengthen the commitment of immigrants to their process of their integration. The agreement is a document

<sup>122</sup> Permoser, et.al, "Integration Policy in Austria", 48.

that is signed by the immigrant which states that the immigrant must achieve a certain level of German proficiency within a specific time-frame to be able to stay in the country.<sup>123</sup> The underlying principle of the Agreement was to equip immigrants with the language skills they need to participate in society. Language acquisition, as already established, empowers immigrants. However, the idea of the mandatory language requirement came from the FPÖ, a political party “offensively waging an anti-immigrant campaign”<sup>124</sup>. The political party’s aim with this Agreement was to consolidate a “restrictive immigration policy”.<sup>125</sup>

The Agreement is the government’s assurance that immigrants will hold their end of the bargain. With the Agreement, it is assured that immigrants are aware of their responsibilities in their integration to Austria. The Agreement somehow stands as a warning to immigrants that there will be repercussions if they do not meet the requirements of their stay in the country. The Integration Agreement gives a somewhat intimidating impression to immigrants and stands as a reminder that their immigration is conditional. The negative connotations of the Integration Agreement might implicate a negative perception to the Integration policies of Austria. However, the survey result reveals otherwise.

*Did you sign an Integration Agreement?*



Among the 78 respondents of this question, 39.74% have signed an Integration Agreement, while 60.26% have not. Among those who have signed the Integration Agreement 41.94% have rated Austrian integration policies as Very Good and 29.03% as Good. A total of 70.97% of the respondents positively perceive Austrian integration policies. Among those

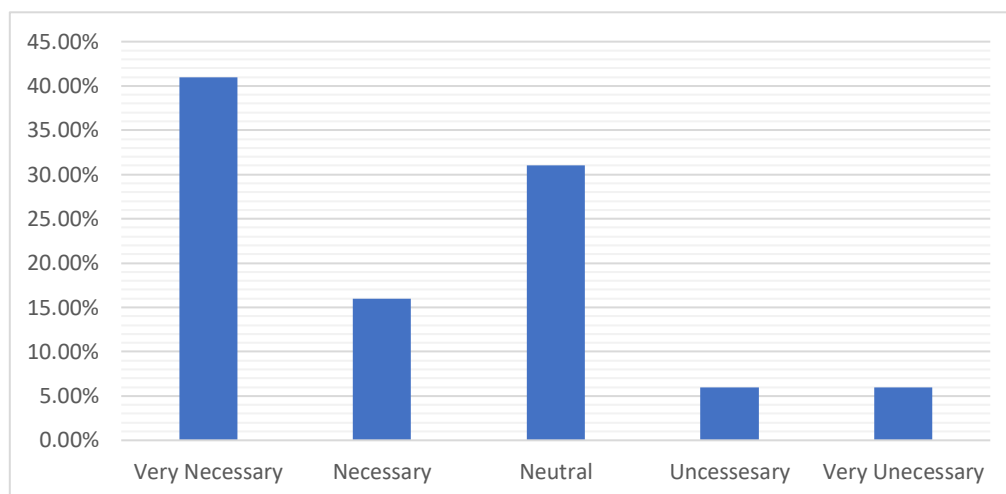
<sup>123</sup> NAG 2005, paras.14-16

<sup>124</sup> Permoser, et.al, “Integration Policy in Austria”, 48

<sup>125</sup> Ibid.

who have not signed an Integration Agreement, 31.91% have rated Austrian integration policies as Very Good and 29.79% as Good. A total of 61.70% of the respondents positively perceive Austrian integration policies. The data shows that differences in perception are not statistically valuable. The signing of the Integration Agreement might have not affected respondent's perception of Austrian integration policies.

It is interesting to observe that respondents who have signed the Agreement, and those who have not, both perceive Austrian integration policies positively. It could show, therefore, that respondents do not find the mandatory language requirement to be too demanding or unfair. The Agreement, for those who have signed one, does not emit a threatening impression nor does it intimidate them. A plausible explanation for this result is, through the Integration Agreement, immigrants could be certain that other immigrants, to some extent, are treated equally. Signing an Integration Agreement that requires them to achieve a certain level of German proficiency will provide all immigrants with the most basic tool they need for a successful integration. This plausible explanation is reflected in the respondent's answer to the question: *how necessary do you think it is to sign an Integration Agreement?*



Among the 49 respondents who have signed the Integration Agreement, 20 (41%) think that signing an Integration Agreement is Very Necessary, 8 (16%) think it is Necessary, 15 (31%) think it is somewhat between Necessary and Unnecessary, 3 (6%) think it is Unnecessary, and 3 (6%) think that it is Very Unnecessary. The majority of the respondents consider that signing an Integration Agreement is necessary in their integration process.

## Conclusion

This thesis aimed to shed light on the integration experiences of Filipino immigrants in Austria through studying their perceptions of Austrian integration policies. Based on the results of the survey, the majority of the respondents have an overwhelmingly positive perception of the integration policies of Austria. Therefore, it could be concluded that the majority of the respondents have positive experiences in their integration into Austria. However, it is useful to consider that according to the analysis of the data, there are variables that inversely affect immigrants' perception of Austrian integration policies. First, there is a disparity among the perception of policies from respondents that moved to Austria in different periods of time. This leads to the realization that despite the overall positive perception, there are differences in experiences over time. As mentioned, the duration of stay in the country and the public perception of immigration and integration might have contributed to the personal experiences of the immigrants and therefore contributed to their perception. Second, there is a notable difference in the perception of immigrant's who have availed of government-subsidized German courses from those who have not. Immigrants who were able to utilize government services such as German language courses perceive Austrian integration policies more positively due to the fact that they materially witness the government's participation in their integration process.

Apart from considering the Austrian government's efforts, the overwhelmingly positive perception of the respondents could also be attributed to the immigrants themselves. As introduced in the beginning of this study, Filipino values could play a role on how immigrant perceive integration policies. The Filipino values of "*utang na loob*" and "*pakikisama*", among others, are integral to the process of integrating to a foreign society. The combination of effective Austrian integration policies and immigrants who are equipped with values result to the positive perception of Austrian integration efforts. This possible connection, however, needs further study.

The effectiveness of the two-way process of integration depends on how the two sides of the process interact. The government, as well as the immigrants are responsible for successful integration. The arguable successful path of Filipino immigrants towards integration is both attributed to the conducive environment that the Austrian government has built as well as to the receptive outlook of Filipino immigrants. Nonetheless, either side must not be

complacent and assume that their policies or values will hold true in different contexts. There should be a constant desire to improve and to evolve as to ascertain the success in integration.

The challenge that this study poses is for integration to be truly successful; it should not only be confined to one or few minority groups. Successful integration must be a reality for all immigrants, regardless of their origin.

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# Perception of Integration Policies in Austria

This survey aims to understand Filipino Immigrants' perception of Integration policies in Austria. Integration policies can come in the form of initiatives, and programs that determine immigrants' opportunities to participate in society, as well as their guarantees to the same rights and responsibilities as those of the native born (Migration Policy Institute).

1. When did you move to Austria?

*Mark only one oval.*

- ☐ Before 1990  
☐ 1990 - 2000  
☐ 2000 - 2010  
☐ 2010 - 2020

2. How long are you planning to live in Austria?

*Mark only one oval.*

- ☐ Permanently  
☐ Temporarily  
☐ Uncertain

3. Are you an Austrian citizen?

*Mark only one oval.*

- ☐ Yes  
☐ No  
☐ In the process of becoming

## 4. Do you have a Residence Permit?

*Mark only one oval.*

- ☐ Yes
- ☐ No
- ☐ In the process of acquiring

## 5. Are you aware of any integration policies of Austria?

*Mark only one oval.*

- ☐ Yes
- ☐ No

## 6. If yes, how were you able to learn about it?

*Mark only one oval.*

- ☐ Media
- ☐ School
- ☐ Filipino Community
- ☐ Philippine Embassy
- ☐ ÖIF Website
- ☐ Other Government Websites
- ☐ Other: \_\_\_\_\_

## 7. Was the Austrian government helpful with any concerns you had/have being an immigrant?

*Mark only one oval.*

- ☐ Yes
- ☐ No

8. If yes, in what way did the Austrian government help?

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9. Was the Austrian government open to help with any documents (permits, etc) you need/ have needed as an immigrant?

*Mark only one oval.*

☐ Yes

☐ No

10. What is your overall assessment of the Austrian government's assistance regarding your documents?

*Mark only one oval.*

	1	2	3	4	5	
Very Good	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Very Bad

11. Was the Austrian government open to help with any services you may need as an immigrant?

*Mark only one oval.*

☐ Yes

☐ No

## 12. What services were you able to avail?

*Check all that apply.*

- ☐ German Courses  
☐ Value and Orientation Courses ("Integration Courses")  
☐ Housing assistance  
☐ Psychological counselling

Other: ☐ \_\_\_\_\_

## 13. What is your overall assessment of the Austrian government's assistance regarding different services?

*Mark only one oval.*

	1	2	3	4	5	
Very Good	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Very Bad

## 14. Do you think the Austrian government should provide more assistance to you as an immigrant?

*Mark only one oval.*

- ☐ Yes  
☐ No

## 15. Did you sign an Integration Agreement?

*Mark only one oval.*

- ☐ Yes  
☐ No

16. If yes, how necessary do you think it is to sign an Integration Agreement?

*Mark only one oval.*

	1	2	3	4	5	
Very Necessary	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Very Unnecessary

17. How satisfied are you with the integration policies of Austria?

*Mark only one oval.*

	1	2	3	4	5	
Very Satisfied	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Very Unsatisfied

18. How effective is the integration policies of Austria in addressing your need as an immigrant?

*Mark only one oval.*

	1	2	3	4	5	
Very Effective	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Very Ineffective

19. Did you encounter any problems with the integration policies of Austria?

*Mark only one oval.*

☐ Yes

☐ No

20. If yes, what were the problems you encountered?

*Mark only one oval.*

- ☐ Too many requirements
- ☐ It took too long to get a response
- ☐ Instructions were unclear
- ☐ Other: \_\_\_\_\_

21. Do you think that some Austrian integration policies should be changed?

*Mark only one oval.*

- ☐ Yes
- ☐ No

22. If yes, in what way?

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23. Do you think that Austrian integration policies discriminate in any way?

*Mark only one oval.*

- ☐ Yes
- ☐ No

24. If yes, in what way?

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25. What is your overall assessment of integration policies in Austria?

*Mark only one oval.*

	1	2	3	4	5	
Very Good	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Very Bad

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*On my honour as a student of the Diplomatische Akademie Wien, I submit this work in good faith and pledge that I have neither given nor received unauthorized assistance on it.*

  
(signature of student)